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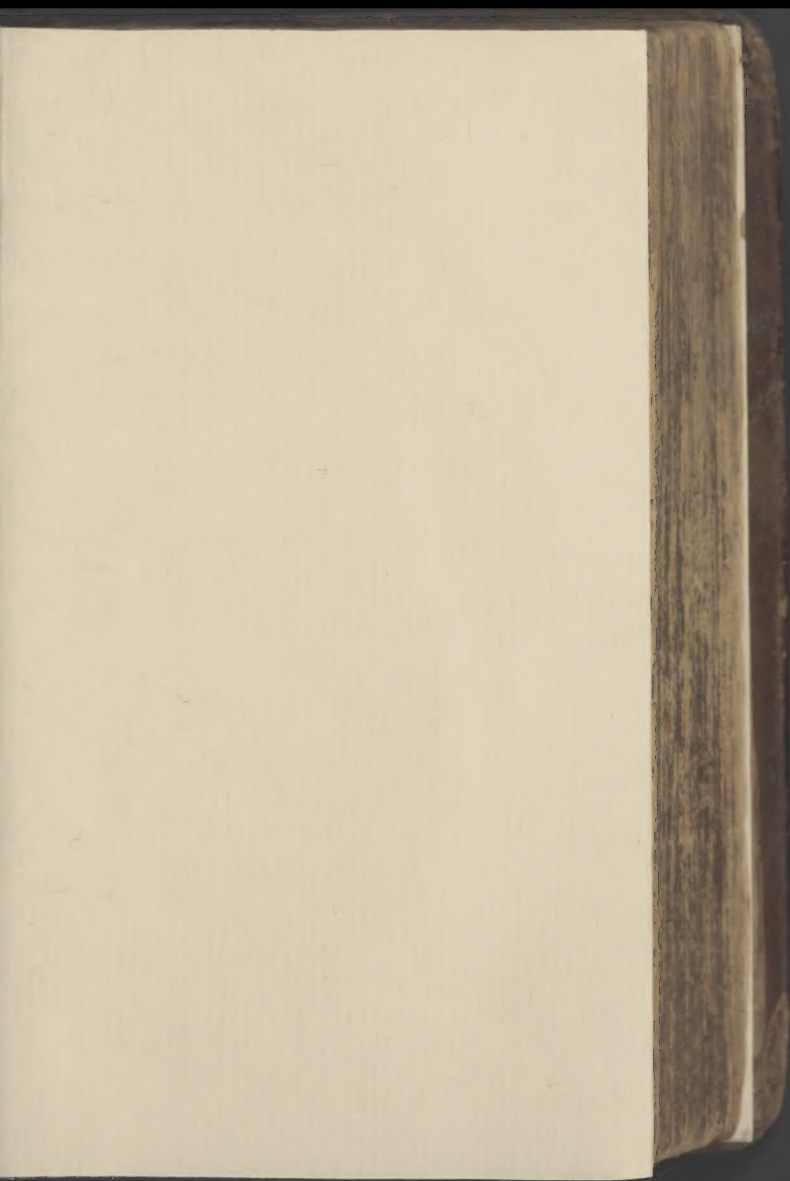
Stephen Jay Gould



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A
COLLECTION
OF

English PROVERBS

Digested into a convenient Method for the
speedy finding any one upon occasion ;

WITH

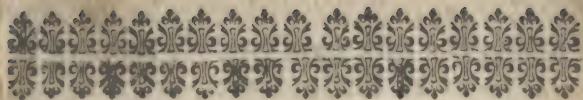
Short ANNOTATIONS.

Whereunto are added *Local Proverbs* with
their Explications, *Old Proverbial Rhythmes*,
Less known or *Exotick Proverbial Sentences*,
and *Scottish Proverbs*.


The *Second Edition* Enlarged by the Addition of
many hundred *English*, and an Appendix
of *Hebrew Proverbs*, with Annotations
and Parallels.

By *J. Ray*, M. A. and Fellow of the
Royal Society.

CAMBRIDGE,
Printed by *John Hayes*, Printer to the Uni-
versity, for *W. Morden*, 1678.



The PREFACE.

 *He former Edition of this Collection of English Proverbs falling into the hands of divers ingenious persons, my worthy friends, in several parts of this Kingdom, had (as I hoped it would) this good effect, to excite them, as well to examine their own memories and try what they could call to mind themselves that were therein wanting, as also more carefully to heed what occurred in reading, or dropt from the mouths of others in discourse. Whereupon having noted many such, they were pleased for the perfecting of the work frankly to communicate them to me. All which, amounting to some hundreds, besides not a few of my own observation, I present the Reader with in this second Edition: I dare not yet pretend it to be a compleat and perfect Catalogue of all English Proverbs: but I think I may without arrogance affirm it to be more full and comprehen-*

The Preface.

give then any Collection hitherto published. And I believe that not very many of the Proverbs generally used all England over, or far diffused over any considerable part of it, whether the East, West, North or midland countreys, have escaped it; I having had communications from ob-servant and inquisitive persons in all those parts, viz. from Francis Jessop Esq; of Broom-hall in Sheffield parish Yorkshire, M^r George Antrobus Master of the free School at Tamworth in Warwickshire, M^r Walter Ashmore of the same place. Michael Biddulph Gent. of Polesworth in Warwickshire, deceased; M^r Newton of Leicester, M^r Sherringham of Caius College in Cambridge; S^r Philip Skippon of Wrentham in Suffolk Knight, M^r Andrew Paschall of Chedsey in Somersetshire, and M^r Francis Brokesby of Rowley in the East Riding of Yorkshire. As for locall Proverbs of lesser extent, proper to some Towns or Villages, as they are very numerous, so are they hard to be procured, and few of them, could they be had, very quaint or significant.

If any one shall find fault, that I have inserted many English Phrases that are not properly Proverbs, though that word be taken in its greatest latitude and according to my own definition of

a Pro-

The Preface.

A Proverb, & object that I might as well have admitted all the idioms of the English tongue; I answer, that, to say the truth, I cannot warrant all those Phrases to be genuine Proverbs to which I have allowed room in this collection; for indeed I did not satisfy my self in many: but because they were sent me for such by learned and intelligent persons, and who I ought to presume understand the nature of a Proverb better then my self, and because I find the like in Collections of forreign Proverbs both French and Italian, I chose rather to submit them to the censure of the Reader, then my self pass sentence of rejection on them.

As for the method I have used, in the Preface to the former Edition I have given my reasons why I made choice of it, which to me doe still appear to be sufficient. The method of common places, if any man think it useful, may easily be supplied by an Index of Common places, wherein to each head the Proverbs appertaining or reducible shall be referred by the apposition of the numeral characters of page and line.

Some Proverbs the Reader may possibly find repeated, but I dare say not many. I know this might have been avoided by running over the whole book, and searching for the Proverbs one

The Preface.

by one in all the places where our method would admit them entry. But sloth and impatience of so tedious a work enticed me rather to presume upon memory; especially considering it was not worth while to be very solicitous about a matter of so small importance. In such papers as I received after the Copy was out of my hands, when I was doubtful of any Proverb I chose to let it stand, resolving that it was better to repeat some than to omit any.

Now whereas I understand that some Proverbs admitted in the former Edition have given offence to sober and pious persons, as savouring too much of obscenity, being apt to suggest impure fancies to corrupt minds, I have in this omitted all I could suspect for such save only one, for the letting of which stand I have given my reason in the Note upon it; and yet now upon better consideration I could wish that it also were obliterated. For I would by no means be guilty of administering fuel to lust, which I am sensible needs no incentives, burning too eagerly of itself.

But though I doe condemn the mention of any thing obscene, yet I cannot think all use of slovenly and dirty words to be such a violation of modesty, as to exact the discarding all Proverbs

The Preface.

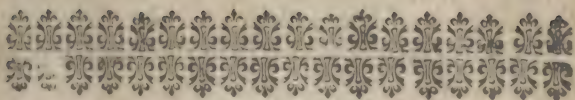
verbs of which they are ingredients. The use of full notions which many ill-worded Proverbs doe import, may I think compensate for their homely terms; though I could wish the contrivers of them had put their sence into more decent and cleanly language. For if we consider what the reasons are why the naming some excrements of the body or the egestion of them, or the parts employed therein is condemned, we shall find them to be, either 1. because such excrements being offensive to our senses, and usually begetting a loathing in our stomachs, the words that signifie them are apt to doe so too; and for their relation to them, such also as denote those actions and parts of the body by which they are expelled, and therefore the mention of them is uncivil and contrary to good manners; or 2. because such excrements reflect some dishonour upon our bodies, it being reputed disgracefull to lie under a necessity of such evacuations, and to have such leaks about us: and therefore modestly requires that we decline the naming of them, lest we seem to glory in our shame. Now these reasons to me seem not so weighty and cogent as to necessitate the omission of so many of the most witty and significant of our English Proverbs: Yet further to avoid all occasion of offence, I have by
that

The Preface.

that usual expedient of putting onely the initial letters for the uncleanly words so veiled them that I hope they will not turn the stomach of the most nauseous. For it is the naming such things by their plain and proper appellatives that is odious and offensive, when they come lapped up (as we say) in clean linnen, that is expressed in oblique, figurative or metaphorical terms, or onely intimated and pointed at, the most modest can brook them well enough. The Appendix of Hebrew Proverbs was collected and communicated by my worthy friend M^r Richard Kidder Rector of Rayn in Essex.

So I have dispatcht what I thought needful to premise either for my own excuse or the Readers satisfaction, to whose favourable acceptance I recommend the work.

Sentence



Sentences and Phrases found in the former Collections of Proverbs, the most of them not now in common use for such, so far as I know, but borrowed of other Languages.

A.

Better to go about then to fall into the ditch. *Hispan.*
 The absent Party is still faulty.
 In vain he craves advice that will not follow it.

When a thing is done advice comes too late.
 Though old and wise yet still advise.
 It's an ill air where nothing is to be gain'd.
 No Alchymy to saving.
 Good Ale is meat, drink and cloth.
 Anger dieth quickly with a good man.
 He that is Angry is seldome at ease.
 For that thou canst do thy self rely not on another.
 The wholesomest meat is at another mans cost.
 None knows the weight of anothers burden.
 When you are an Anvil hold you still;
 When you are a hammer strike your fill.

B

The

The *Ape* so long clippeth her young that at last she killeth them.

An *Ape* is an *Ape*, a varlet's a varlet,
Though they be clad in silk or scarlet.

A broken *Apothecary* a new Doctour.

Apothecaries would not give pills in sugar unless they were bitter.

Better ride on an *Asse* that carries me, then an *Asse* that throws me.

B

BE not a *baker* if your head be of butter. *Hispan.*
The *ballance* distinguishes not between gold and lead.

There's no great *banquet* but some fare ill.

One *Barber* shaves not so close but another finds work.

On a good *bargain* think twice. *Ital.*

Barefooted men need not tread on thorns.

Bashfulness is an enemy to poverty.

Better to be *beaten* then be in bad company.

Beauty is a blossom.

Beauty draws more then oxen.

Beauty is no inheritance.

The *begger* is never out of his way.

The *begger* may sing before the thief. *No more then the English of that old Latine verse.*

Cantabit vacuum coram latrone viator.

Better to die a *begger* then live a begger.

Such a *beginning* such an end.

He that makes his *bed* ill lies there.

If the *bed* could tell all it knows it would put many to the blush.

He who lies long in *bed* his estate feels it.

Who looks not *before* finds himself behind.

Bells call others to the Church, but enter not in themselves.

Be not too hasty to *outbid* another.

Who hath *bitter* in his mouth spits not all sweet.

The *blind* mans wife needs no painting. *Hispan.*

He is *blind* enough who sees not through the holes of a sieve. *Hispan.*

That which doth *blossom* in the Spring will bring forth fruit in the Autumn.

He that *blowes* in the dust fills his eyes.

The *body* is the socket of the soul.

It's easie to *bowl* down hill.

Brabbling currs never want fore ears.

The *brain* that sowes not corn plants thistles.

The Ass that *brayes* most eats least.

Would you have better *bread* then is made of wheat? *Ital.*

Bread with eyes, and cheefe without eyes. *Hispan. Ita.*

To *big breeches* of a bare ars't man.

As I brew so I must drink.

There is no deceit in a *brimmer*.

Building is a sweet impoverishing. *It is called the Spanish plague: Therefore as Cato well saith,*
Optimum est alienâ insaniâ frui.

Building and marrying of children are great wasters
Gall. B 2 The

The greatest *burdens* are not the gainfullest.
 To *buy* dear is not bounty.
Buy at a market, but sell at home, *Hispan*.

C.

THere is no *cake* but there is the like of the same
 make.

In a *calm* sea every man is a pilot.
 A good *candle-holder* proves a good gamester.
 If thou hast not a *capon* feed on an onyon *Gall*.
 The *Cat* is hungry when a crust contents her.
 The liquorish *Cat* gets many a rap.
 It's a bad *cause* that none dare speak in.
 He that *chastiseth* one amendeth many.
 Though the Fox runs, the *chicken* hath wings.
 The *chicken* is the Countreys, but the city eats it.
 Wo to the house where there is no *chiding*.
 The *child* saith nothing but what he heard at the
 fire.
 To a *child* all weather is cold.
 When *children* stand quiet they have done some
 harm.
 What *children* hear at home doth soon fly abroad.
Children are poor mens riches,
 are certain cares, but uncertain comforts,
 when they are little make parents fools,
 when great, mad.
 A light *Christmas* a heavy sheaf.

The *choleric* drinks, the melancholick eats, the
Flegmatick sleeps.

Who never *climb'd* never fell.

After *clouds* comes clear weather.

Give a *clown* your finger and he will take your
whole hand.

Coblers and tinkers are the best ale drinkers.

The *Cock* crows, but the hen goes.

When you ride a young *colt* see your saddle be
well girt.

The *comforters* head never akes. *Ital.*

He *commands* enough that obeys a wife man. *Ital.*

It's good to have *company* in trouble.

Solamen miseris socios habuisse doloris.

Keep good men *company*, and you shall be of the
number.

Confession of a fault makes half amends for it.

He that *contemplates* hath a day without a night.

He may well be *contented* who needs neither borrow
nor flatter.

He that *converseth* not with men knoweth nothing.

Corn in good years is hay, in ill years straw is corn.

Corn is cleansed with the wind, and the soul with
chastning.

He *covers* me with his wings, and bites me with his
bill.

A *covetous* man is like a dog in a wheel that roast-
eth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counsel* thy self first.

Counsels in wine seldom prosper.

He that will not be *counsell'd* cannot be help't.
Courtesie on one side doth never last long.
Courts have no Almanacks.
Craze bringeth nothing home.
 To a *crazy* ship all winds are contrary.
Credit lost is like a Venice glasse broke.
 He that hath lost his *credit* is dead to the world.
 No man ever lost his *credit* but he who had it not.
Crooked logs make streight fires.
Crosses are ladders that do lead to heaven.
 Carrion crows bewail the dead sheep, and then eat
 them. *Ital.*
Cruelty is a tyrant that's always attended with fear.
 Who is a *cuckold* and conceals it carries coals in
 his bosom; *Hisp.*
 Let every *cuckold* wear his own horns.
 In rain and Sunshine *cuckolds* go to heaven.
 A *cut-purse* is a sure trade, for he hath ready mo-
 ney when his work is done.

D.

YOu dance in a net, and think no body sees you.
 When all is gone and nothing left,
 What avails the *Dagger* with the Dudgeon hest?
 The *danger* past and God forgotten.
 No *day* passeth without some grief.
 It is never a bad *day* that hath a good night.
Deaf men go away with the injury.
 It's a wicked thing to make a *dearth* on's garner.
Death keeps no Kalender.

Proverbial Sentences.

7

Men fear *death* as children to go in the dark.

Better to go to bed supperless then to rise in *debt*.

Hispan.

Deeds are fruits, words are but leaves.

Deeds are males, and words are females.

I fatti sono maschi, le parole femine. Ital.

Desires are nourished by *delays*.

He looseth his thanks who promiseth and *delayeth*.

Gratia ab officio, quod mora tardat, abest.

A man may loose his goods for want of *demanding* them.

Optima nomina non appellando sunt mala.

First *deserve* and then desire.

Desert and reward seldom keep company.

Discreet women have neither eyes nor ears.

La femme de bien n'a ny yeux ny oreilles. Gall.

Sweet *discourse* makes short days and nights.

Diseases are the interests of pleasures.

All her *dishes* are chafing dishes.

The *Devil* is not always at one door.

It's an ill battel where the *Devil* carries the colours.

Diversity of humours breedeth tumors.

A man may cause his own *dog* to bite him.

The *Dog* who hunts foulest hits at most faults.

When a *Dog* is drowning every one offers him water.

Dogs wag their tails not so much in love to you as to your bread. *Hispan.*

Dogs gnaw bones because they cannot swallow them. *Ital.*

Do what thou oughtest, and come what can. *Gall.*

A noble house-keeper needs no *doors*.

Do as the Frier saith, not as he doeth. *Hispan.*

A great *dowry* is a bed full of brabbles. *Hispan.*

Fine *dressing* is a foul house swept before the win-
dows.

He was hang'd that left his *drink* behind.

Who loseth his *due* getteth no thanks.

E

Wide *ears* and a short tongue.
Think of *ease*, but work on.

That which is *easily* done is soon believed.

Who *eats* his dinner alone must saddle his horse a-
lone. *Hispan.*

You cannot hide an *Eel* in a sack.

Good to begin well, better to *end* well.

In the *end* things will mend.

He that *endureth* is not overcome.

No man better knows what good is then he who
hath *endured* evil.

Envy never enriched any man.

Of *evil* grain no good seed can come.

Bear with *evil* and expect good.

Evil gotten evil spent.

Malè paria malè dilabuntur.

That which is *evil* is soon learn't.

Evil that cometh out of thy mouth fieth into thy
bosom.

Who

F.

WHo hath a *fair* wife needs more then two eyes.

Fair is not fair, but that which pleaseth. *This is an Italian Prov.* Non è bello quel' ch' è bello ma è bello quel' che piace.

A *fair* woman and a slash't gown find alway some nail in the way.

One may sooner *fall* then rise.

Fall not out with a friend for a trifle.

It's a poor *family* which hath neither a whore nor a thief in it.

A *fat* house-keeper makes lean executors.

Every one batteth the *fat* hog, while the lean one burneth.

Teach your *father* to get children.

Such a *father* such a son.

The *faultry* stands on his guard.

Every ones *faultry* are not written in their foreheads.

Better pass a danger once then be always in *fear*. *Ital.*

Reckon right and *February* hath thirty one days.

He that hath a *fellow-ruler* hath an over-ruler.

Fidlers fare, meat, drink and money.

Take heed you *find* not that you do not seek. *Ital.*

Well may he smell of *fire* whose gown burneth.

The *first* dish pleaseth all.

I'll not make *fish* of one, and flesh of another.

The *fish* follow the bait.

In the deepest water is the best *fishing*.

He that is suffer'd to do more then is *fitting* will do more then is lawful.

No man can *flay* a stone.

One *flower* makes no garland.

None is a *fool* always, every one sometimes.

A *fool* is fulsome.

A *fool* demands much, but he is a greater fool that gives it.

Fools tie knots and wise men loose them.

If *fools* went not to market bad ware would not be sold. *Hispan.*

One *fool* makes an hundred.

If you play with a *fool* at home he'll play with you in the market.

Better a bare *foot* then no foot at all.

Forgive any sooner then thy self. *Gall. Ital.*

The *foremost* dog catcheth the hare.

The persuasion of the *fortunate* swayes the doubtfull.

When *Fortune* smiles on thee take the advantage.

He who hath no ill *fortune* is cloy'd with good.

He that will deceive the *Fox* must rise betimes

Foxes when sleeping have nothing fall into their mouths. *This is a French Prov.* A Regnard endormi rien ne cheut en la gueule.

Foxes when they cannot reach the grapes say they are not ripe.

The best mirrour is an old *friend*. *Gall. Hispan.*

Life without a *friend* is death with a witness.

Make not thy *friend* too cheap to thee, nor thy self to thy friend.

When

Proverbial Sentences.

II

When a *friend* asketh there is no to morrow. *Hisp.*
A true *friend* should be like a privy, open in necessity.

A *friend* is not so soon gotten as lost.

Have but few *friends* though much acquaintance.

In time of prosperity *friends* will be plenty.

In time of adversity not one among twenty.

A tree is known by the *fruit*, and not by the leaves.

The *further* we go the further behind.

G.

W Ho would be a *Gentleman* let him storm a town.

It's not the gay coat makes the *Gentleman*.

He *giverh* twice that gives in a trice.

Qui cito dat bis dat.

Dono m'lo aspettato e venduto non donato. Ital.

A *Gift* long waited for is sold & not given.

Giving is dead now a days, and restoring very sick.

Who *gives* thee a capon give him the leg and the wing. *Hisp.*

To *give* and keep there is need of wit.

A man of *gladness* seldom falls into madness.

Who hath *glass-windows* of his own must take heed how he throws stones at his house. (fel.

What your *glass* tells you will not be told by coun-

He that hath a body made of *glass* must not throw stones at another.

Do not say *go* but gaw, i. e. *go thyself along*.

God deprives him of bread who likes not his drink.

God healeth, and the Physician hath the thanks.

Get

Get thy spindle and thy distaff ready and *God* will send thee flax.

God cometh with leaden feet, but striketh with iron hands.

God comes at last when we think he is furthest off. *It.*

God hath often a great share in a little house. *Gal.*

God, our parents and our master can never be requited. *Gall.*

No lock will hold against the power of *gold*. *Hisp.*

You may speak with your *gold* and make other tongues dumb. *Ital.*

When we have *gold* we are in fear, when we have none we are in danger. *Ital.*

A good thing is soon snatch't up.

An handful of *good life* is better then a bushel of learning. *Mieux vaut un poigne de bonne vie que plein muid de clergie.* *Gal.*

One never looseth by doing *good* turns.

Good and quickly seldom meet.

Goods are theirs who enjoy them. *Ital.*

Gossips and frogs they drink and talk.

The *greatest* strokes make not the best musick.

There could be no *great* ones if there were no little.

He that *gropes* in the dark finds that he would not.

Many things *grow* in the garden were never sown there. *Hisp.*

The *grounsel* speaks not save what it heard of the hinges.

H.

THe wise *hand* doth not all the foolish tongue speaketh.

Happy

Happy is he who knows his follies in his youth.
 The *hard* gives no more then he that hath nothing.
 Things *hardly* attain'd are long retained.
 He who would have a *hare* to breakfast must hunt
 over night. (dent.

Good *harvests* make men prodigal, bad ones provi-
 He that hath a good *harvest* may be content with
 some thistles.

'Tis safe riding in a good *haven*.
 The first point of *hawking* is hold fast.
 The gentle *hawk* mans her self.

When the *head* aketh all the body is the worse.

Dum caput infestat labor omnia membra molestat.
 One is not so soon *healed* as hurt.

What the *heart* thinketh the tongue speaketh.
 Who spits against *heaven* it falls in his face. *Hispan.*
Hell is full of good meanings and wishes.

The *high-way* is never about.

Look *high* and fall into a cownturd.

Every man is best known to *himself*.

Better my *hog* dirty home then no hog at all.

Dry bread at *home* is better then roastmeat abroad.

He is wise that is *honest*. *Ital.*

Of all crafts to be an *honest* man is the master-craft.

A man never surfeits of too much *konesty*.

Lick *honey* with your little finger.

He that likcs *honey* from thorns pays too dear for it.

*This is a French Proverb. I rop achepte le miel
 qui sur espines le leche.*

Honey is sweet but the Bee stings.

Honour and ease are seldom bedfellows.

Who

Who lives by *hope* dies breaking of wind backwards. *Ital.*

He that lives in *hope* danceth without a minstrel. *Hispan.*

The *horse* thinks one thing, and he that rides him another.

I lend thy *horse* for a long journey, thou mayest have him return with his skin.

All things are soon prepar'd in a well-ordered *house*.

The foot on the cradle and hand on the distaff is the sign of a good *housewife*. *Hispan.*

An *humble-bee* in a cownturd thinks himself a King. *It were more proper to say* a Beetle in a cownturd.

An *hungry* man an angry man.

Husbands are in heaven whose wives chide not.

I.

Idleness turns the edge of wit.

Idleness is the key of beggery.

Jest not with the eye nor with religion. *Hispan.*

The truest *jest*s sound worst in guilty ears.

Better be *ill* spoken of by one before all, then by all before one.

An *ill* stake standeth longest.

There were no *ill* language if it were not ill taken.

The best remedy against an *ill* man is much ground between both. *Hispan.*

Industry is fortunes right hand, and frugality her left.

He goes not out of his way that goes to a good *Inn*.

We must not look for a golden life in an *iron* age.

An

An *itch* is worse then a smart.
Itch an ease can no man please.

K.

W Heresoever you see your *kindred* make
 much of your friends.
 A *knotty* piece of timber must have smooth wedges.
 Many do *kiss* the hands they wish to see cut off. *Hisp.*
 He that eats the *King's* goose shall be choked with
 the feathers.

L.

H E that *labours* and thrives spins gold.
 The *lame* goeth as far as the staggerer.
 The *last* suitour wins the maid.
 In a thousand pound of *Law* there's not an ounce
 of love.
 The *Law* is not the same at morning and night.
 The worst of *Law* is that one suit breeds twenty.
Hisp.
 A suit of *Law* and an urinal bring a man to the hos-
 pital. *Hisp.*
 A good *Lawyer* an evil neighbour.
 He *laughs* ill that laughs himself to death.
 Let your *letter* stay for the Post, not the Post for
 the letter. *Ital.*
 A Bean in *liberty* is better then a comfit in prison.
 Every *light* is not the Sun.
 Like Author like book.
 Like to like, and Nan for Nicholas.

The

The *Lions* skin is never cheap.
 A *little* body doth often harbour a great soul.
 The *little* cannot be great unless he devour many.
Little sticks kindle the fire, but great ones put it out.
Little dogs start the hare, but the great ones catch it.
 That *little* which is good fills the trencher.
 He *liveth* long that liveth well.
Life is half spent ere we know what it is.
 He that *liveth* wickedly can hardly die honestly.
 He that *lives* not well one year, sorrows for it seven.
 It's not how long but how well we *live*.
 Who *lives* well sees afar off. *Hispan.*
 The *life* of man is a winters day and a winters way.
 He *looseth* nothing who keeps God for his friend.
 He hath not *lost* all who hath one throw to cast. *Gal.*
London Bridge was made for wise men to pass over,
 and for fools to pass under.
Love lives in cottages as well as in Courts.
Love rules his kingdom without a sword.
Love being jealous makes a good eye look askint.
Love asks faith, and faith asks firmness. *Ital.*
 They *love* too much that die for love.
 They who *love* most are least set by.
 Where *love* fails we espy all faults.
 A *low* hedge is easily leapt over.

M.

A *Maid* that giveth yieldeth. *Ital.*
 A *maid* that laughs is half taken.

A maid oft seen, a gown oft worn
Are difesteem'd and held in scorn.

Manners make often fortunes.

When *many* strike on an anvil they must strike by
measure.

Many ventures make a full freight.

Many without punishment, none without sin.

Many speak much that cannot speak well.

The *March* Sun causeth dust, and the wind blows
it about.

When the *mare* hath a bald face, the filly will have a
blaze.

The *market* is the best garden. *At London* they are
wont to say, Cheapside is the best garden.

The *married* man must turn his staff into a stake.

Before thou *marry*, be sure of a house wherein to
tarry. *Hispan. Ital.*

Honest men *marry* soon, wise men not at all. *Ital.*

He who *marries* for wealth doth sell his liberty.

Who *marries* for love without money hath good
nights and sorry days. *Ital. Hispan.*

One eye of the *masters* sees more then ten of the
servants. *Ital.*

Though the *mastrisse* be gentle, yet bite him not
by the lip.

Use the *means*, and God will give the blessing.

Measure thrice what thou buyest, and cut it but
once. *Ital.*

Measure is a merry mean.

He is not a *merchant* bare, that hath *money*, worth
or ware.

Good to be merry at meat.

Metal is dangerous in a blind horse.

Mills and wives are ever wanting.

The *mill* cannot grind with the water that is past.

The abundance of *money* ruines youth.

The skilfullest wanting *money* is scorn'd.

He that hath *money* in his purse cannot want a head
for his shoulders.

Ready *money* will away.

Money is that Art hath turn'd up trump.

Money is welcome though it come in a sh---clout.

The *morning* Sun never lasts a day.

The good *mother* saith not, will you, but gives. *Ital.*

You must not let your *mouse-trap* smell of cheese.

Musick helps not the tooth-ach.

N.

One *nail* drives out another. *Gall.* Un clou
pousse l'autre.

A good *name* keeps its lustre in the dark.

He who but once a good *name* gets,

May piss a bed and say he sweats. *Ital.*

The evil wound is cured, but not the evil *name*.

Nature draws more then ten oxen.

Who perisheth in *needle's* danger is the Devils
martyr.

New meat begets a new appetite.

When thy *neighbours* house doth burn, be carefull
of thine own.

Tua res agitur paries cum proximus ardet.

He

He that runs in the *night* stumbles.
The *nightingale* and the cuckow sing both in one
moneth.

The more *noble*, the more humble.
Cold weather and knaves come out of the *North*.

Nothing down, nothing up.

Nothing have, nothing crave.

By doing *nothing* we learn to do ill. *Nihil agendo
male agere discimus.*

It's more painful to do *nothing* then something.

He that hath *nothing* is not contented.

The *Nurses* tongue is priviledged to talk.

O.

THe offender never pardons. *Ital.*

The *Off-spring* of them that are very old or
very young lasteth not.

It's ill healing an *old* sore.

He wrongs not an *old* man, who steals his supper
from him. *Hispan.*

If the *old* dog barks, he gives counsel.

Can vecchio non baia ind arno. Ital.

Old friends and *old* wine are best. *Gall.* and *old* gold.

Old men, when they scorn young, make much of
death. *Rather, as Mr. Howell hath it*, When
they sport with young women.

When Bees are *old* they yield no honey.

The *old* mans staff is the rapper at Deaths door. *Hif.*

An *old* knave is no babe.

Where *old* age is evil, youth can learn no good.

When an *old* man will not drink, go to see him in another world. *Ital.*

He who hath but *one* hog makes him fat, and he who hath but one son makes him a fool. *Ital.*

One shrewd turn asks another.

One slumber invites another.

All feet tread not in *one* shoe.

If every one would mend *one*, all would be amended.

One and none is all one. *Hispan.*

There came nothing *out* of the sack but what was in it.

It's a rank courtesie when a man is forc't to give thanks for his *own*.

The smoke of a mans *own* house is better then the fire of anothers. *Hispan.*

Where shall the *Ox* go but he must labour.

Take heed of an *Ox* before, an Ass behind, and a Monk on all sides. *Hispan.*

P.

MAny can *pack* the cards that cannot play.

Let no womans *paining* breed thy stomachs fainting.

Painted pictures are dead speakers.

On *painting* and fighting look aloof off.

He that will enter into *Paradiſe* must have a good key.

Say

Say no ill of the year till it be *past*.

Every *path* hath a puddle.

Patch and long sit, build and soon flit.

Patience is a flower grows not in every ones garden.

Herein is an allusion to the name of a *Plant* so called, i. e. *Rhabarbarum Monachorum*.

He who hath much *pease* may put the more in the por.

Let every *pedler* carry his own burden.

There's no companion like the *penny*. *Hispan*.

He that takes not up a *pin* sleights his wife.

He that *pirieth* another remembreth himself. *Hisp*.

Play, women and wine undo men laughing.

Noble *plants* suit not a stubborn soil.

Fly *plasure* and it will follow thee.

Never *pleasure* without repentance.

The *pleasures* of the mighty are the tears of the poor.

If your *plow* be jogging you may have meat for your horses.

Poor men have no souls.

There are none *poor* but such as God hates.

Poverty parteth friends [or fellowship.]

Poverty is the mother of health.

True *praise* takes root and spreads.

Neither *praise* nor dispraise thy self, thine actions serve the turn.

He that will not be saved needs no *preacher*.

Prettiness dies quickly.

Who draws his sword against his *Prince*, must throw away the scabbard.

It's an ill *procession* where the Devil holds the candle.

Between promising and performing a man may marry his daughter. *Gall.*

He *promiseth* like a merchant, and pays like a man of war.

To *promise* and give nothing is a comfort to a fool.
He is *proper* that hath proper conditions.

Providence is better then rent.

He hath left his *purse* in his other hose.

A full *purse* makes the mouth to speak.

An empty *purse* fills the face with wrinkles.

R.

IT's possible for a *ram* to kill a butcher.

The *raih* sower ne're borrows o'th'late.

A man without *reason* is a beast in season.

Take heed of enemies *reconcil'd*, and of meat twice boil'd. *Hispan.*

A good *Recorder* sets all in order.

Remove an old tree, and it will wither to death.

When all is consum'd, *Repentance* comes too late.

He may freely receive courtesies that knows how to *requite* them.

God help the *rich*, the poor can beg.

Riches are but the baggage of Fortune.

When *riches* increaseth the body decreaseth. *For*
most men grow old before they grow rich.

Riches are like muck which stink in a heap, but spread abroad, make the earth fruitful.

It's

It's easie to rob an Orchard, when none keeps it.
A rugged stone grows smooth from hand to hand.
Better to rule then be ruled by the rout.
The rusty sword and empty purse plead performance of covenants.

S.

IT's a bad sack will abide no clouting.
When it pleaseth not God, the Saint can do little. *Hisp. Ital.*
Salmon and Sermon have their season in Lent. *Gall.*
A Scepter is one thing, a ladle another. *Alia res sceptrum, alia plectrum.*
You pay more for your schooling, then your learning is worth.
Who robs a Scholar robs twenty men. *For commonly he borrows a cloak of one, a sword of another, a pair of boots of a third, a hat of a fourth, &c.*
Who hath a scold hath sorrow to his sops.
Being on the Sea sail, being on the land settle.
They complain wrongfully on the Sea, who twice suffer shipwrack.
Every thing is good in its season. (pleasure,
Would you know secrets, look them in grief for
He who seeketh trouble never misseth it.
A man must sell his ware after the rates of the market.
He who serves well, needs not be afraid to ask his wages.
The groat is ill saved that shames the master. (*Ital.*
It's a foolish sheep that makes the wolf his confessor

Ships fear fire more then water.

A great *ship* doth ask deep waters.

The chamber of *sickness* is the chappel of devotion.

Silence doth seldom harm.

Silence is the best ornament of a woman.

Silks and *Sattins* put out the fire in the kitchin.

He that *sings* on Fryday shall weep on Sunday.

The *singing-man* keeps his shop in his throat. *Hisp.*

Sit in your place and none can make you rise.

Slander leaves a score behind it. *Calumniare fortiter aliquid adhaerebit.*

Sloth turneth the edge of wit.

Better the last *smile* then the first laughter.

A *smiling* boy seldom proves a good servant.

The *Smith* and his penny are both black.

Whether you do boil *snow* or pound it, you can have but water of it.

Sorrow is good for nothing but sin.

When *sorrow* is a sleep wake it not.

Souldiers in peace are like chimneys in summer.

Who *sows* his corn in the field trusts in God.

He that *speaks* me fair and loves me not, I'll speak him fair and trust him not.

He that *speaks* doth sow, he that holds his peace doth reap. *Ital.*

Speech is the picture of the mind.

Spend and be free, but make no waste.

To a good *Spender* God is the treasurer.

The Jews *spend* at Easter, the Moors at marriages, and the Christians in suits of Law. *Ital.*

Who more then he is worth doth *spend*, he makes a rope his life to end. Who

Who *spends* more then he should, shall not have to
spend when he would.

Who hath *spice* enough may season his meat as he
pleaseth.

It's a poor *sport* that is not worth the candle.

The best of the *sport* is to do the deed & say nothing
That which will not be *spun*, let it not come between
the spindle and the distaff.

They *steal* the hog and give away the feet in alms.
Hispan.

Steal the goose and give the giblets in alms.

Step after *step* the ladder is ascended.

Who hath none to *still* him, may weep out his eyes.

The *stillest* humours are always the worst.

Who remove *stones*, bruise their fingers.

Who hath skirts of *straw*, needs fear the fire. *Hispan.*

Stretch your legs according to your coverlet.

It's better to be *stung* by a nettle, then prick't by
a rose.

I *suck't* not this out of my fingers ends.

Though the *Sun* shines, leave not your cloak at
home. *Hispan.*

In every Countrey the *Sun* riseth in the morning.

He deserves not the *sweet* that will not taste of the
sowre.

T.

THe *table* robs more then the thief.

Talk much and erre much (*saieth the Spaniard*)
Talking

Talking pays no toll.

They *talk* of Christmas so long, that it comes.

The *tast* of the kitchin is better then the smell.

To him that hath lost his *tast*, sweet is sowre.

Who hath aking *teeth* hath ill tenants.

Tell a tale to a mare, and she'll let a fart. *Gall.*

Afino fabulam.

A *thin* meadow is soon mow'd.

The *thorn* comes forth with his point forwards.

The *thought* hath good legs, and the quill a good tongue. *Ital.*

A *thousand* pounds and a bottle of hay, is all one thing at Dooms day.

There are more *threatned* then struck.

He who dies of *threats*, must be rung to Church by farts.

He that is *throwen* would ever wrestle.

When it *thunders*, the thief becomes honest.

The *tide* will fetch away what the ebb brings.

Time is the rider that breaks youth.

Every one puts his fault on the *times*.

Soon *todd* soon with God. *A northern Proverb,*

when a child hath teeth too soon.

A long *tongue* is a sign of a short hand.

Better that the feet slip then the *tongue*.

He that strikes with his *tongue*, must ward with his head.

The *tongue's* not steel, yet it cuts. (*Gall.*)

The *tongue* breaketh bone, though it self have none.

The *tongue* talks at the heads cost.

Too much breaks the bag. *Hisp.*

Too much scratching pains, too much talking plagues

Trade is the mother of money. (*Gall.*

When the *tree* is fain , every man goeth to it with
his hatchet. *Gall.*

Truth and oyl are ever above. *Hispan.*

Truth hath a good face, but bad clothes.

U.

NO cut to *unkindness*.

Unknown unkist.

Unminded unmon'd.

Under water, famine ; *under* snow, bread. *Ital.*

Valour that parlies, is near yielding.

Valour can do little without discretion.

*Vis consilii expers mole ruit sua. Et parvi sunt
foris arma nisi sit consilium domi.*

That's not good language that all *understand* not.

Where men are well *used*, they'll frequent there.

W.

HE that *waits* on another mans trencher, makes
many a late dinner.

For *want* of a nail the shoe is lost , for want of a
shoe the horse is lost , for want of a horse the
rider is lost.

War is deaths feast.

Who preacheth *war* is the Devils chaplain.

War makes thieves, and peace hangs them. *Gall. It.*

War,

War, hunting and Law, are as full of trouble as pleasure.

He that makes a good *war*, makes a good peace.

He is wise enough that can keep himself *warm*.

Good *watch* prevents misfortune.

He that hath a head of *wax*, must not walk in the Sun.

Where it is *weakest* there the thread breaketh.

Wealth's like rheum, it falls on the weakest parts.

The greatest *wealth*, is contentment with a little.

The gown's hers that *wears* it, and the world's his who enjoys it.

Change of *weather* is the discourse of fools. *Hisp.*

Expect not fair *weather* in winter on one nights ice.

He that goeth out with often loss.

At last comes home by *weeping* cros.

Wright and measure take away strife.

He that doth *well* wearieth not himself.

Well to work and make a fire,

It doth care and skill require.

Such a *welcome* such a farewell.

Welcome death, quoth the Rat, when the trap fell down.

As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.

Whores affect not you but your money.

Whoring and bawdery do often end in beggery.

A mans best fortune or his worst is a *wife*.

He that lets his *wife* go to every feast, and his horse drink at every water, shall neither have good wife nor good horse. *Ital. Or thus,*

He

He that lets his horse drink at every lake,
And his *wife* go to every wake,
Shall never be without a whore and a jade.

Wife and children are bills of charges,
The cunning *wife* makes her husband her apron.

Hispan.

The *wife* is the key of the house.
He that hath *wife* and children wants not business.
Where the *will* is ready, the feet are light.
To him that *wills*, ways are not wanting.
With as good a *will* as ever I came from school.
He that doth what he *will*, oft doth not what he
ought.

Will will have wilt, though *will* woe win.
Nothing is impossible to a *willing* mind.
Willows are weak, yet they bind other wood. *Ital.*
Pull down your hat on the *wind* side.

A good *winter* brings a good Summer.
Wine is the masters, but the goodness is the
drawers.

Wine in the bottle doth not quench the thirst. *Ital.*
Wine is a turn-coat, first a friend, then an enemy.
Wine that costs nothing is digested e're it be
drunk.

You cannot know *wine* by the barrel.
Wine wears no breeches. *Gall. i. e. Shews what
a man is.*

You can't drive a *windmill* with a pair of bellows.
You may be a *wise* man though you can't make
a watch.

Wise men care not for what they cannot have.

None

None is so *wife* but the fool overtakes him.

Better to have then *wish*.

Better it be done then *wish* it had been done.

It's *wit* to pick a lock and steal a horse, but wisdom to let them alone.

You have a little *wit* and it doth you good sometimes.

He hath enough to keep the wolf from the door. *That is, to satisfie his hunger, latrantem stomachum.*

Wolves lose their teeth, but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*

Who keeps company with the *wolf*, will learn to howl. *Chi prattica con lupi impara à hurlar. Ita.*

Women, priests and poultry have never enough.

Donne, preti & polli non son mai satolli.

To *wo* is a pleasure in a young man, a fault in an old.

Green *wood* makes a hot fire.

Wood half burnt is easily kindled.

You were better give the *wool* then the sheep.

Meglio è dar la lana che la pecora. Ital.

Many *words* will not fill a bushel.

Words and feathers are tost by the wind. *Hisp.*

Good *words* without deeds are rushes and reeds.

One ill *word* asketh another.

They must hunger in frost, that will not *work* in heat.

What is a *workman* without his tools.

There needs a long time to know the *worlds* pulse.

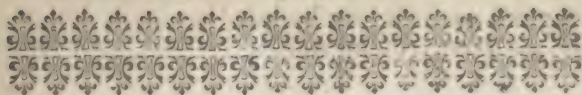
This

This *world* is nothing except it tend to another.
A green *wound* is soon healed.
Wranglers never want words.

Y.

THe more thy *years*, the nearer thy grave.
Youth and white paper take any impression.

Proverbs



*Proverbs and Proverbial observations
belonging to Health, Diet and Physick.*

AN Ague in the Spring is Physick for a King.

That is if it comes off well. For an Ague is nothing else but a strong fermentation of the blood; Now as in the fermentation of other liquor there is for the most part a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defæcate, so is it also with the blood, which by fermentation (easily excited at this time by the return of the Sun) doth purge it self, and cast off those impure heterogeneous particles which it had contracted in the winter time. And that these may be carried away, after every particular fermentation or paroxysm, and not again taken up by the blood, it is necessary or at least very useful, to sweat in bed after every fit. And an Ague-fit is not thought to go off kindly, unless it ends in a sweat. Moreover at the end of the disease it is convenient to purge the body, to carry away those more gross and seculent parts which have been separated by the several fermentations, and could not so easily be avoided by sweat, or that still remain in the blood though not sufficient to cause a paroxysm. And that all persons especially those of years may be lessoned that they neglect not to purge their bodies after the getting rid of agues, I shall add a very material and useful observation of Doctor Sidenham's, *Sublato morbo* (saith he, speaking of Autumnal feavers) *ager sedulo purgandus est; incredibile enim dictu quanta morborum vi ex purgationis defectu post febres Autumnales subnascentur.* Mi-

vor autem hoc à medicis minùs caveri, minùs etiam admoneri.
 Quandounque enim morborum alterutrum (Febrem et tri-
 anam aut quartanam) paulò provectioris ætatis hominibus ac-
 cidisse vidi, atque purgationem etiam omiffam; certò prædicere
 potui periculosum aliquem morbum eisdem postea adoriturum,
 de quo tamen illi nondum somniaverant, quasi perfecte jam
 sanati.

Agues come on horseback, but go away on foot.
 A bit in the morning is better then nothing all
 day.

Or, then a thump on the back with a stone.

You eat and eat, but you do not drink to fill
 you.

That much drinking takes off the edge of the Appe-
 tite to meat, we see by experience in great drinkers,
 who for the most part do (as we say) but pingle at their
 meat and eat little. Hippocrates observed of old, that *Διμὸν
 δίαιτης λύει*; A good hearty draught takes away hunger
 after long fasting sooner by far then eating would do. The
 reason whereof I conceive is, because that acid humour
 which by vellicating the membranes of the stomach causes a
 sence of hunger, is by copious ingestion of drink very much
 diluted, and its acidity soon taken off.

An appple, an egg and a nut, you may eat af-
 ter a Slur.

Poma, ova æque nuce, si det tibi sordida, gusfes.

Children an chicken must be always picking.

That is, they must eat often, but little at a time.
 Often, because the body growing requires much addition
 of food; little at a time, for fear of oppressing and extin-
 guishing the natural heat. A little oyl nourishes the flame,
 but a great deal poured on at once may drown and quench
 it. A man may carry that by little and little, which if laid
 on his back at once he would sink under. Hence old men,
 D who

who in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by Physicians to eat often, but little at once.

Old young and old long.

Divieni tolto vechio se vuoi vivere lungamente vecchio. *Ital. Mature fias senex si diu senex esse velis.* This is alledged as a Proverb by Cicero in his book *de senectute*. For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate it is impaired and worn out. And as a great excess of any quality or external violence doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendring it less lasting.

They who would be young when they are old
must be old when they are young.

When the Fern is as high as a spoon
You may sleep an hour at noon.

The custom of sleeping after dinner in the summer time is now grown general in Italy and other hot Countreys, so that from one to three or four of the Clock in the afternoon you shall scarce see any one stirring about the streets of their cities. *Schola Salernitana* condemns this practise, *Sit brevis aut nullus tibi somnus meridianus: Febris, pigrities, capitis dolor atque Catarrhus. Hac tibi proveniunt ex somno meridiano.* But it may be this advice was intended for us English (to whose King this book was dedicated) rather than the Italians or other inhabitants of hot Countreys, who in the Summer would have enough to do to keep themselves waking after dinner. The best way at least for us in colder climats is altogether to abstain from sleep; but if we must needs sleep, (as the Italian Physicians advise) either to take a nod sitting in a chair, or if we lie down strip off our clothes as at night, and go into bed, as the present Duke of *Tuscany* himself practises and advises his subjects to do, but by no means lie down upon a bed in our clothes.

When

When the Fern is as high as a ladle,

You may sleep as long as you are able.

When Fern begins to look red

Then milk is good with brown bread.

It is observed by good housewives, that milk is thicker in the Autumn then in the Summer, notwithstanding the grafs must needs be more hearty, the juice of it being better concocted by the heat of the Sun in Summer time. I conceive the reason to be because the cattel drink water abundantly by reason of their heat in Summer, which doth much dilute their milk.

Every man is either a fool or a Physician after thirty years of age.

After dinner sit a while, after supper walk a mile.

Post epulas stabis vel passus mille mcabis. I know no reason for the difference, unless one eats a greater dinner then supper. For when the stomach is full it is not good to exercise immediately, but to sit still awhile; though I do not allow the reason usually given *viz.* because exercise draws the heat outward to the exterior parts, and so leaving the stomach and bowels cold, hinders concoction: for I believe that as well the stomach as the exterior parts are hottest after exercise: And that those who exercise most, concoct most and require most meat. So that exercise immediately after meat is hurtful rather upon account of precipitating concoction, or turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meales, *viz.* because the meat by that means is depressed to the bottom of the stomach; where the natural heat is most vigorous, it is very frivolous, both because the stomach is a wide vessel, & so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom: And because most certainly the stomach concocts worst when it is in a pendulous posture, as it is while we are standing. Hence, as the

Lord *Verulam* truly observes, Gally slaves and such as exercise sitting, though they fare meanly and work hard yet are commonly fat and fleshy. Whereupon also he commends those works or exercises which a man may perform sitting, as sawing with a hand-saw and the like. Some turn this saying into a droll thus.

After dinner sleep a while, after supper go to bed.

An old Physician, a young Lawyer.

An old Physician because of his experience; a young Lawyer, because he having but little practise will have leisure enough to attend your business, and desiring thereby to recommend himself and get more, will be very diligent in it. The Italians say, An old Physician, a young Barber.

A good Chirurghion must have an Eagles eye, a Lions heart, and a Ladies hand.

Good keal is half a meal.

Keal, i. e. Pottage of any kind, though properly Keal be pottage made of Colewort, which the Scots call Keal, and of which usually they make their broth.

If you would live ever, you must wash milk from your liver.

Vin sur lait c' est souhait, Lait sur vin c' est vein. *Gall.* This is an idle old saw, for which I can see no reason but rather for the contrary.

Butter is gold in the morning, silver at noon, lead at night.

He that would live for ay must eat Sage in May.

That

That Sage was by our ancestors esteemed a very wholesome herb, and much conducing to longevity appears by that verse in *Schola Salernitana*,

Cur moriatur homo cui Salvia crescit in horto?

After cheese comes nothing.

An egg and to bed.

You must drink as much after an egg as after an Ox.

This is a fond and ungrounded old saying.

Light suppers make clean sheets.

He that goes to bed thirsty rises healthy. Gall.

He that goes to bed thirsty, &c. I look upon this as a very good observation and should advise all persons not to go to bed with their stomachs full of wine, beer or any other liquor. For (as the ingenious Doctor Lower observes) nothing can be more injurious to the brain: of which he gives a most rational and true account, which take in his own words. *Cum enim propter proclivem corporis situm urina à renibus secreta non ita facile & promptè uti cum erecti sumus in vesicam per ureteres delabatur. Cumque vesica cervix ex proclivi situ urina pondere non adeò gravetur; atque spiritibus per somnum in cerebrum aggregatis & quiescentibus, vesica oneris ejus sensum non ita percipiat, sed officii quasi oblita eà copiâ urinae aliquantulo distenditur, ut majori recipiendâ spatium vix detur; inde fit ut propter impeditum per renes & ureteres urinae decursum, in totum corpus regurgitet, & nisi diarrhœa proximo mane succedat, aut nocturno sudore evacuetur in cerebrum deponi debeat.* Tract. de Corde. cap. 2. pag. 141.

Qui couche avec la soif se leve avec la santé.

One hours sleep before midnight's worth two hours after.

For the Sun being the life of this Sublunary world, whose heat causes and continues the motion of all terrestrial animals, when he is furthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expence of spirits in the day time, partly by the heat of the afternoon, and partly by labour and the constant exercise of all the senses; Wherefore then to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian Proverb. Chi va à letto senza cena Tutta notte si dimena. That is, if a man goes to bed hungry, otherwise, He that eats a plentiful dinner may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good, to go to ones rest till the stomach be well emptied, that is if we eat suppers, till two hours at least after supper. For (as the old Physicians tell us) though the second and third concoctions be best performed in sleep; yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper, and to work after dinner, yet who more healthful then they; I answer that the case is different, for though by such practise they do turn their meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons do

do not. Indeed some men who have a speedy concoction and hot brains must procure sleep eat something at night which may send up gentle vapours into the head, and compose the spirits. Chi ben cena ben dorme. *Ital.*

Often and little eating makes a man fat.
Fish must swim thrice.

Once in the water, a second time in the sawce, and a third time in wine in the stomach. Poisson, gorret & cochin vie en l'eau, & mort en vin. *Gall.* Fish and young swine live in water and die in wine.

Drink wine and have the gout, and drink no wine and have the gout too.

With this saying, intemperate persons that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Young mens knocks old men feel.

Quæ peccamus Juvenes ea luimus senes.

Go to bed with the lamb, and rise with the lark.

Early to go to bed and early to rise, makes a man healthy, wealthy and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

This is a French Proverb, Pain tant qu'il dure, vin à mesure, and they themselves observe it, For no people eat more bread, nor indeed have better to eat: And for

wine the most of them drink it well diluted , and never
to any excess that I could observe. *The Italians have*
this saying likewise , Pan mentre dura ma vin à mi-
sura.

Cheese it is a peevish else ,
It digests all things but it self.

This is a translation of that old rhythming Latin verse.
Casus est nequàm, quia digcrit omnia se quim.

The best Physicians are Dr. Diet , Dr. Quiet
and Dr. Merryman.

This is nothing but that Distich of *Sebola Salernitana*
Englished.

Si tibi deficient medici, medici tibi fiant.
Hac tria mens lata, et quies, moderata diata.

Drink in the morning staring ,

Then all the day be sparing.

Eat a bit before you drink.

Feed sparingly and despise the Physician.

Better be meales many then one too merry.

You should never touch your eye but with

your elbow.

Non patitur ludum fama, fides, oculus.

To these I shall add a few French and
Italian Proverbs.

Tenez chaud le pied & la teste , Au demeurant
vivez en beste. Which Mr. Cotgrave
englishes

belonging to Health, &c.

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englishes thus, The head and feet kept warm, The rest will take no harm.

Jeun chair & vieil poisson. *i. e.* Young flesh and old fish are best.

Qui vin ne boit apres salade, est en danger estre malade. *i. e.* He that drinks not wine after salade, is in danger to be sick.

Di giorni quanto voi, di notte quanto poi. *i. e.* Cover your head by day as much as you will, by night as much as you can.

Il pesse gualta l'acqua, la carne la concia. *i. e.* Fish spoils water, but flesh mends it.

Pome, pere & noce Gualtano la voce.

Apples, peares & nuts spoil the voice.

Febre quartana Ammázza i vecchii, & i giovani risana.

A Quartan Ague kills old men & heales young.

Pesce, oglio & amico vecchio.

Old fish, old oil and an old friend are the best.

Vitello, pullastro & pesce crudo ingrassano i cimiterii. *i. e.* Raw pulleyn, veal and fish make the churchyards fat.

Vino di mezo, oglio di sopra & miele di sotto.

Of wine the middle, of oil the top, and of honey the bottom is best.

Macrobi Saturn. lib. 7. c. 12. Quaro igitur, Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur. Nec cunctatus Disarius ait, Mel quod optimum est reliquo ponderosius est. In vase igitur mellis pars quae in imo est reliquis praestat pondere, & ideo super-

nante

nante pretiosior est. Contra in vase vini pars inferior a mixtione facis non modo turbulenta, sed & sapore deterior est, pars verò summa aeris vicinâ corrumpitur, &c.

Aria di finestra colpo di balestra. i. e. *The air of a window is as the stroke of a cross-bow.*

Asciutto il piede calda la testa, e dal resto vive da bestia. i. e. *Keep your feet dry and your head hot, and for the rest live like a beast.*

Piscia chiaro & incaca al medico. i. e. *Pisse clear and defie the physician.*



*Proverbs and Proverbial Observations
concerning Husbandry, Weather and the
seasons of the year.*

JAniveer freez the pot by the fire.
If the grafs grow in Janiveer, It grows the
worse for 't all the year.

There's no general rule without some exception: for in
the year 1667 the winter was so mild, that the pastures were
very green in January, yet was there scarce ever known a
plentifuller crop of hay then the summer following.

When Candlemas day is come and gone
The snow lies on a hot stone.
February fill dike, Be it black or be it white;
But if it bewhite, It's the better to like.

Pluye de Februrier vaut es gaux de fumier. *Gall.* Snow
brings a double advantage: It not only preserves the corn
from the bitterness of the frost and cold, but enriches the
ground by reason of the nitrous salt which it is supposed to
contain. I have observed the Alps and other high mountains
covered all the winter with snow, soon after it is melted to
become like a garden, so full of luxuriant plants and variety
of flowers. It is worth the noting, that mountainous plants
are for the most part larger then those of the same *genus*
which grow in lower grounds; and that these *snowy*
mountains afford greater variety of *species* then plain
countreys.

Februer

Februeer doth cut and shear.

All the moneths in the year curse a fair Februeer. or thus,

The Welchman had rather see his dam on the beer,

Then so see a fair Februeer.

March in Janiveer, Janiveer in March I fear.

March hack ham, comes in like a lion, goes out like a lamb.

A bushel of March dust is worth a Kings ransom.

March grafs never did good.

March wind and May Sun, make clothes white and maids dun.

March many weathers.

April showers bring forth May flowers.

When April blows his horn, It's good both for hay and corn.

That is, when it thunders in April: for thunder is usually accompanied with rain.

April borrows three days of March and they are ill.

An April floud carries away the frog and her brood.

A cold May and a windy, makes a full barn and a findy.

The merry moneth of May.

May come she early or come she late she'll make the cow to quake.

May seldom passes without a brunt of cold weather. Some will have it thus, She'll bring the *Com. quake.* i. e. *Græmen tremulum*, which is true, but I suppose not the intent of the Proverb.

A May flood never did good.

Look at your corn in May, and you'll come weeping away : Look at the same in June, and you'll come home in another tune.

Shear your sheep in May, And shear them all away.

A swarm of Bees in May, is worth a load of hay : But a swarm in July, is not worth a fly. When the wind's in the East, It's neither good for man nor beast.

The East-wind with us is commonly very sharp, because it comes off the Continent. Midland Countreys of the same latitude are generally colder then maritime, and Continents then Islands : and it is observed in England that near the sea-side, as in the County of Cornwall, &c. the snow seldom lies three days.

When the wind's in the South, It's in the rains mouth.

This is an observation that holds true all over Europe ; and I believe in a great part of Asia too. For Italy and Greece the ancient Latine and Greek Poets witness : as Ovid. *Madidus notus evolat alis.* and speaking of the South, *Metamorph.* 1. he saith, *Contraria tellus nubibus assiduâ pluviâq; madescit ab Austro.* Homer calles the North wind *ἀνθροπότης.* Pliny saith, *In totum venti omnes à Septentrione sicciores quàm à meridie.* lib. 2. cap. 47. For Judæa

Judea in Asia the Scripture gives testimony; *Prov. 25. 23*
The North-wind drives away rain. Wherefore by the rule
 of contraries, the South-wind must bring it. The rea-
 son of this with the ingenious Philosopher *Des Cartes*.
 I conceive to be, because those countreys which lie un-
 der and near to the course of the Sun, being sufficient-
 ly heated by his almost perpendicular beams, send up a
 multitude of vapours into the air, which being kept in
 constant agitation by the same heat that raised them re-
 quire a great space to perform their motions in, and new
 still ascending they must needs be cast off part to the South
 and part to the North of the Suns course; So that were
 there no winds the parts of the earth towards the North
 and South poles would be most full of clouds and vapours.
 Now the North-wind blowing, keeps back those va-
 pours, and causes clear weather in these Northern parts:
 but the South wind brings store of them along with it,
 which by the cold of the air are here condensed into
 clouds, and fall down in rain. Which accompt is con-
 firmed by what *Pliny* reports of *Africa*, loc. cit. *Per-*
mutant & duo naturam cum situ: Auster Africæ serenus,
Aquilo nubilus. The reason is, because *Africa* being under
 or near the course of the Sun, The South-wind carries away
 the vapours there ascending: but the North-wind de-
 tains them, and so partly by compressing, partly by
 cooling them causes them to condense and descend in
 showers.

When the wind's in the South,
 It blowes the bait into the fishes mouth.
 No weather is ill, If the wind be still.
 A hot May makes a fat Church-yard.
 A green winter makes a fat Church-yard.

This Proverb was sufficiently confuted *Anno 1667*, in
 which the winter was very mild; and yet no mortality or Epi-
 demical disease ensued the Summer or Autumn following.

We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best. But I can see no reason for it, for in the hottest countreys of the world, as *Brazil*, &c. Men are longest lived where they know not what frost or snow means, the ordinary age of man being an hundred and ten years: and here in *England* we found by experience, that the last great plague succeeded one of the sharpest frosty winters that hath lately happened.

Winter never rots in the sky.

Ne caldo, ne gelo resta mai in cielo. Ital.

Neither heat nor cold abides always in the sky.

It's pity fair weather should do any harm.

Hail brings frost i'th' tail.

A snow year, a rich year.

Anno di neve anno di bene. Ital.

A winters thunder's a summers wonder.

Quand il tonne en Mars on peut dire *helas. Gall.*

Drought never bred dearth in *England*.

Whoso hath but a mouth, shall ne're in *England* suffer drought. *v. in Sensent.*

When the sand doth feed the clay, (*which is in a wet summer*) *England* wo and well-a-day:

But when the clay doth feed the sand, (*which is in a dry summer*) Then it is well with *England*.

Because there is more clay then sandy ground in *England*.

The worse for the rider, the better for the bider.

Bon pais mauvais chemin. Gall. Rich land, bad way.

When

When the Cuckow comes to the bare thorn ;

Sell your cow and buy you corn :

But when she comes to the full bit,

Sell your corn and buy you sheep.

If the cock moult before the hen,

We shall have weather thick and thin :

But if the hen moult before the cock,

We shall have weather hard as a block.

These prognosticks of weather and future plenty, &c. I look upon as altogether uncertain ; and were they narrowly observed would I believe, as often miss as hit.

I th' old o' th' moon A cloudy morning bodes
a fair afternoon.

As the days lengthen, so the cold strengthens.

Cresce di cresce'l freddo dice il pescador. Ital.

The reason is, for that the earth having been well heated by the Sun's long lying upon it in Summer time is not suddenly cooled again by the recess of the Sun, but retains part of its warmth till after the Winter Solstice : which warmth, notwithstanding the return and access of the Sun, must needs still languish and decay, and so notwithstanding the lengthening of the days the weather grows colder, till the externall heat caused by the Sun is greater then the remaining internall heat of the earth, for as long as the externall is lesser then the internall (that is, so long as the Sun hath not force enough to produce as great a heat in the earth as was remaining from the last Summer) so long the internall must needs decrease. The like reason there is why the hottest time of the day is not just at noon, but about two of the clock in the afternoon, and the hottest time of the year not just at the Summer Solstice, but about a month after, because till then the externall heat of the Sun is greater

greater then the heat produced in the earth. So if you put a piece of iron into a very hot fire it will not suddenly be heat so hot as the fire can make it, and though you abate your fire, before it be throughly heated, yet will it grow hotter and hotter, till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain
and leave : But if there be a rainbow in the
morrow, It will neither lend nor borrow.
An evening red and a morning gray, Is a
sign of a fair day.

Le rouge soir & blanc matin Font rejouir le pelerin. *Gall.*
Sera rossa & negro matino Allegra il pelegrino. *Ital.* A red
evening and a white morning rejoyce the pilgrim.

When the clouds are upon the hills they'll come
down by the mills.

David and Chad sow pease good or bad.

That is about the beginning of *March*.

This rule in gardening never forget,

To sow dry, and to set wet.

When the flou-tree's as white as a sheer,

Sow your barley whether it be dry or wet.

Sow beans i'th' mud, and they'll grow like
wood.

Till St *James* his day be come and gone,

You may have hops or you may have none.

The pigeon never knoweth wo,

But when she doth a benting go.

If the Partridge had the woodcocks thigh,

T'would be the best bird that ever did fly.

B

Yule

Yule is good on yule even.

That is, as I understand it, every thing in his season.
Yule is *Christmas*.

Tripe's good meat if it be well wip't.
A Michaelmas rot comes n'ere i'th' pot.

A nagg with a weamb and a mare with
nean, *i. e.* none.

Behind before, before behind, *a horse is in
danger to be prick't.*

You must look for grafs on the top of the
oak tree.

Because the grafs seldom springs well before the oak be-
gins to put forth, as might have been observed the last year.

St. Matthie sends sap into the tree.

A famine in *England* begins at the horse-
manger.

In opposition to the rack: for in dry years when hay is
dear, commonly corn is cheap: but when oats (or indeed
any one grain) is dear, the rest are seldom cheap.

Winters thunder and Summers flood,
Never boded Englishman good.

Butter's once a year in the cows horn.

They mean whep the cow gives no milk. And butter
is said to be mad twice a year; once in Summer time
in very hot weather, when it is too thin and fluid; and once
in winter in very cold weather, when it is too hard and dif-
ficult to spread.

concerning Husbandry, &c.

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Barly-straw's good fodder when the cow gives
water.

On Valentines day will a good goose lay.

If shee be a good goose her dame well to pay,

She will lay two eggs before Valentines day.

Before *S. Chad* every goose layes both good and
Bad.

It rains by planets.

This the Countrey people use when it rains in one
place and not in another: meaning that the showres are
governed by the Planets, which being erratick in their own
motions, cause such uncertain wandring of clouds and falls
of rain. Or it rains by Planets, that is, the falls of showers
are as uncertain as the motions of the Planets are imagined
to be.

If Candlemas day be fair and bright

Winter will have another flight:

If on Candlemas day it be showre and rain,

Winter is gone and will not come again.

This is a translation or metraphrase of that old La-
Latin Distich;

Si Sol splendescat Maria purificante,

Major erit glacies post festum quam fuit ante.

Now though I think all observations about particular
days superstitious and frivolous, yet because probably if the
weather be fair for some days about this time of the year,
it may betoken frost, I have put this down as it was deli-
vered me.

Barnaby bright, the longest day and the shortest
night.

Lucy light, the shortest day and the longest night.

S. Bartholomew brings the cold dew.

S. Matthe all the year goes by.

Because in Leap-year the supernumerary day is then intercalated.

S. Matthe shut up the Bee.

S. Valentine set thy hopper by mine.

S. Matthe, take thy hopper and sow.

S. Benedick sow thy pease or keep them in thy rick.

Red herring ne're spake word but een,

Broyl my back, but not my weamb.

Said the Chevin to the Trout,

My head's worth all thy bouk.

Meddlers are never good till they be rotten.

On Candlemas day you must have half your straw and half your hay.

At twelf-day the days are lengthened a Cockstride. *The Italians say at Christmas.*

A cherry year a merry year:

A plum year a dumb year.

This is a puerile and senseless rythme without reason, as far as I can see.

Set trees at Allhallontide and command them to prosper: Set them after Candlemas and entreat them to grow.

This Dr. F. Beal alledgeth as an old English and Welch Proverb, concerning Apple and Pear-trees, Oak and Hawthorn quicks; though he is of Mr. Reed's opinion, that it's best to remove fruit-trees in the spring, rather than the Winter. Philosoph. Transact. N. 71.

If you would fruit have,
You must bring the leaf to the grave.

That is you must transplant your trees just about the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts.

To these I shall adjoin a few
Italian.

PRimo porco, ultimo cane. i. e. The first pig, but the last whelp of the litter is the best.

Cavallo & cavalla cavalcalo in su la spalla,

Asino & mulo cavalcalo in su'l culo. i. e.

Ride a horse and mare on the shoulders, an

Ass and mule on the buttocks.

A buon' hora in pescaria & tardi in beccaria.

Go early to the fish-market, & late to the butchery.

Al amico cura li il fico, Al inimico il Persico.

Pill a fig for your friend, and a peach for your enemy.



Proverbs and Proverbial observations
referring to Love, Wedlock and Women.

Love me little and love me long.
Hot love is soon cold.

Love of lads and fire of chats is soon in and soon
out. *Darbish.*

Chats, *i. e.* chips.

Lads love's a busk of broom, Hot awhile and
soon done. *Chesh.*

Love will creep where it cannot go.

Chi ha amor nel petto ha le sprone ne i fianchi,
Italian.

He that hath love in his breast hath spurs in
his sides.

Love and Lordship like no fellowship.

Amor & seignoria non vogliono compagnia. *Ital.* A
mour & seigneurie ne se tindrent jamais compagnie. *Gall.*
The meaning of our English Proverb is, Lovers and Princes
cannot endure rivals or partners. *Omniſque potestas Impati-
ens conſortis erit.* The *Italian* and *French*, though the same
in words, have I think a different sense, *viz.* Non bene con-
veniunt nec in una ſede morantur Maſteſtas & amor.

Love is blind.

Lovers live by love, as Larks by leeks.

This is I conceive in derision of such expressions as living by love. Larks and leeks beginning with the same letter helped it up to be a Proverb.

Follow love and it will flee,

Flee love and it will follow thee.

This was wont to be said of glory, *Sequentem fugit, fugientem sequitur*. Just like a shadow.

Love and pease-pottage will make their way.

Because one breaks the belly, the other the heart.

The love of a woman and a bottle of wine,

Are sweet for a season, but last for a time.

Love comes in at the windows, and goes out at the doors.

Love and a cough cannot be hid.

Amor tussis quæ non celatur. The French and Italians add to these two the itch. L' amour, la touffe & la galle ne se peuvent celer. *Gall.* Amor la rognæ & la touffe non si ponno nascondere. *Ital.* Others add stink.

Ay be as merry as be can,

For love ne're delights in a sorrowfull man.

Fair chieve all where love trucks.

Whom we love best, to them we can say least.

He that loves glasse without G.

Take away L, and that is he.

Old pottage is sooner heated, then new made.

Old lovers fallen out are sooner reconciled then new loves begun. Nay the Comedian saith, *Amantium ira amari redintegratio est.*

Wedlock is a padlock.

Age and wedlock bring a man to his nightcap.
Wedding an ill wintering, tame both man and beast.

Marriages are made in heaven. *Nozze & magistrato dal cielo è destinato.* Ital.

Marry in haste and repent at leisure.

It's good to marry late or never.

Marry your Sons when you will, your Daughters when you can.

Marry your Daughters betimes, lest they marry themselves.

I've cur'd her from laying i'th' hedge, quoth the good man when he had wed his daughter.

Motions are not marriages.

More longs to marriage, then four bare legs in a bed.

Like blood, like good, and like age, make the happiest marriage.

Æqualem uxorem quaere. τὴν αὐτὴν ἑλκε. Unequal marriages seldom prove happy. *Si qua voles aptè nubere, nube pari.* Ovid. *Intolerabilius nihî est quam semina dives.* Juvenal.

Many an one for land takes a fool by the hand.
i. e. marries her or him,

He

He that's needy when he is married, shall be rich
when he is buried.

Who weds e're he be wise, shall die e're he thrive.

It's hard to wive and thrive both in a year.

Better be half hang'd then ill wed.

He that would an old wife wed, Must eat an apple
before he goes to bed,

Which by reason of its flatulency is apt to excite lust.

Sweet heart and Honey-bird keeps no house.

Marriage is honourable, but house-keeping's a
shrew.

*We batchelours grin, but you married men
laugh till your hearts ache.*

Marriage and hanging go by destiny.

It's time to yoke when the cart comes to the
caples, i. e. horses. *Chesh.*

That is, It's time to marry when the woman woos the
man.

Courting and woing brings dallying and doing.

Happy is the woing, that is not long in doing.

Widows are always rich.

He that woos a maid must come seldom in her
sight.

But he that woos a widow must woe her day and
night.

He that woos a maid must fain, lie and flatter :

But he that woos a widow, must down with
his breeches and at her.

This Proverb being somewhat immodest, I should not
have inserted, but that I met with it in a little book,
entitled

58 *Proverbial Observations.*

entitled *The Quakers spiritual Court proclaimed*, written by *Nathanael Smith*, Student in Physick: Wherein the Author mentions it as Counsell given him by one *Hilkiah Bedford*, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house in case he could get her, this *Nathanael Smith* had promised *Hilkiah* a chamber gratis. The whole narrative is very well worth the reading.

It's dangerous marrying a widow because she
hath cast her rider.

He that would the daughter win,
Must with the mother first begin.

A man must ask his wife leave to thrive.

He that looseth his wife and sixpence, hath lost
a tetter.

*Che perde moglie & un quatrino, ha gran perdita
del quatrino. Ital.*

He that loses his wife and a farthing hath a great
loss of his farthing.

There is one good wife in the Countrey, and
every man thinks he hath her.

Wives must be had, be they good or bad.

He that tells his wife news, is but newly
married.

A nice wife and a back door, do often make a
rich man poor.

Saith Solomon the wise,
A good wife's a goodly prize.

A dead wife's the best goods in a mans house,
Long-tongued wives go long with bairn.

A man of straw, is worth a woman of gold.

This is a French Proverb. Un homme de paille vaut une femme d'or.

C ne tongue is enough for a woman.

This reason they give that would not have women learn languages.

A womans tongue wags like a lambs tail.

Three women and a goose make a market.

This is an Italian one ; Tre donne & un occa fan un mercato.

A ship and a woman are ever repairing.

A spaniel, a woman and a walnut tree,

The more they're beaten the better still they be.

Nux, asinus, mulier simili sunt l. g. ligata.

Hæc tria nil rectè faciunt si verbera cessant.

Adducitur à Cognato, est tamen novum.

All women are good, viz, either good for something or good for nothing.

Women laugh when they can, and weep when they will.

Femme rit quand elle peut & pleure quand elle veut.

Gall.

Women think *Place* a sweet fish.

A woman conceals what she knows not.

Women and dogs set men together by the ears.

As great pity to see a woman weep, as a goose go barefoot.

Winter-

Winter-weather and womens thoughts change oft.

A womans mind and winter-wind change oft.
There's no mischief in the world done,
But a woman is always one.

A wicked woman and an evil, Is three half pence worse then the Devil.

The more women look in their glasses, the less they look to their houses.

A womans work is never at an end. *Some adde,*
And washing of dishes.

Change of women makes bald knaves.

Every man can tame a shrew, but he that hath her.
Better be a shrew then a sheep.

For commonly shrews are good housewives.

Better one house fill'd then two spill'd.

This we use when we hear of a bad Jack who hath married as bad a Jyll. For as it is said of *Bonum, quò communius eo melius*; So by the rule of contraries, What is ill, the further it spreads the worse. And as in a city it is better there should be one *Lazaretto* and that filled with the infected, then make every house in a town a Pesthouse, they dwelling dispersedly or singly: So is it in a neighbourhood, &c.

Old maids lead apes in hell.

Batchelours wives and maids children are always well taught.

Chi non ha moglie ben la veste.

Chi non ha figliuoli ben li pasce.

Maidens must be seen and not heard.

A dogs nose and a maids knees are always cold.
Young wenches make old wrenches.

As the goodman saith, so say we,

But as the good woman saith, so it must be.
Better be an old mans darling, then a young mans
warling.

A grunting horse and a groaning wife seldom
fail their master.

In time comes she whom Gods sends.

He that marries a widow and three children,
marries four thieves.

Two daughters and a back door are three errant
thieves.

A black man's a jewel in a fair womans eye.

Fair and fluttish, (or foolish) black and proud,
Long and lazy, little and loud.

Beauté & folie vont souvent de compagnie. *Gall.* Beauty
and folly do often go hand in hand, are often match'd
together.

Put another mans child in your bosom, and he'll
creep out at your elbow. *Chesh.*

That is, cherish or love him, he'll never be naturally af-
fected toward you.

When the good man's from home the good
wives table is soon spread.

The good man's the last knows what's amiss at
home.

Dedecus illi domus sciet ultimus.

'Tis safe taking a shive of a cut loaf.

Wine and wenches empty mens purses.

Who drives an Asse and leads a whore,

Hath pain and sorrow evermore. The Italians
add, & corre in arena.

The French say, Qui femme croit & asne meine, son corps ne sera ja sans peine. i. e. He that trusts a woman and leads an asse, &c.

I'll tent thee, quoth Wood, If I can't rule my daughter, I'll rule my good. *Chesh.*

Offsing comes to bossing. (*Chesh.*)

Offsing, *i. e.* offering or aiming to do. The meaning is the same, with *Courting and wooing brings dallying and doing.*

Free of her lips free of her hips.

A rouk-town's seldom a good house-wife at home.

This is a Yorkshire Proverb. A Rouk-town is a gossiping house-wife, who loves to go from house to house.

Quickly too'd, [*i. e.* toothed] and quickly go,
Quickly will thy mother have moe. *Yorksh.*

Some have it quickly to'd, quickly with God, as if early breeding of teeth, were a sign of a short life, whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men, as in the *Roman History*; *M. Curius Dentatus*, & *Cn. Papyrius Carbo* mentioned by *Pliny*, lib. 7. c. 16. and among our *English Kings*, *Rich. 3.*

It's a sad burden to carry a dead mans child.

A little house well fill'd, a little land well till'd,
and a little wife well will'd.

One year of joy, another of comfort and all the
rest of content. *A marriage wish.*

My son's my son, till he hath got him a wife,
But my daughter's my daughter all dayes of
her life.

The lone sheep's in danger of the wolf.

A light heel'd mother, makes a heavy heel'd
daughter.

Because she doth all her work her self, and her daughter
the mean time sitting idle, contracts a habit of sloth.
Mere pitieuse fait sa fille rogneuse, Gall. A tender mother
breeds a scabby daughter.

When the husband drinks to the wife, all would
be well: When the wife drinks to the husband,
all is well.

When a couple are newly married, the first
moneth is honey-moon or smick smack: the
second is, hither an thither: the third is,
thwack thwack: the fourth, the Devil take
them that brought thee and I together.

Women must have their wills while they live, because
they make none when they die.

England is the Paradise of women.

And well it may be called so, as might easily be demonstrated
in many particulars, were not all the world already
therein satisfied. Hence it hath been said, that if a bridge
were made over the narrow seas, all the women in *Europe*
would

would come over hither. Yet is it worth the noting, that though in no Countrey of the world, the men are so fond of, so much governed by, so wedded to their wives, yet hath no Language, so many Proverbial invectives against women.

All meat's to be eaten, all maids to be wed.

It's a sad house where the hen crows lowder then the cock.

Trista è quella casa dove le galline cantano e'l gallo tace. Ital.

If a woman were as little as shee is good,

A peas-cod would make her a gown & a hood.

Se la donna fosse piccola come e buona, la minima foglia la farebbe una veste & una corona. Ital.

Many women many words, many geese many r....

Dove sono d nne & ocche non vi sono parole poche. Ital.

Where there are women and geese there wants no noise.

Not what is she, but what hath she.

Propius ad censum de moribus ultima fiet

Quaestio &c. Juven.

To these I shall add one French Proverb.

Maison faite & femme à faire.

A house ready made but a wife to make, i. e.

One that is a virgin & young.

Ne femina ne tela à lume de candela. Ital.

Neither women nor linnen by candle-light.



AN ALPHABET

Of

Faculatory, Nugatory

And

Rustick Proverbs.

A.



See what we must *all* come to if we
live.

If thou be hungry, I am angry, let us
go fight.

Lay on more wood, *Ashes* give money.

Six *Awls* make a shoemaker.

All *asiden* as hogs fighten.

B.

Back with that leg.

Of all and of all commend me to *Balk*, for by
licking the dishes he saved me much labour.

F

Like

Like a *Barbers chair*, fit for every buttock.

A *Bargain* is a bargain.

His *Bashfull* mind hinders his good intent.

The son of a *Bachelour*. i. e. a bastard.

Then the town-bull is a *Batchelour*. i. e. as soon as such an one.

He speaks *Bear-garden*.

That is, such rude and uncivil, or fordid and dirty language, as the Rabble that frequent those sports, are wont to use.

He that hath eaten a *Bear-pye* will always smell of the garden.

Your *Belly* chimes, it's time to go to dinner.

You shall have as much favour at *Billings-gate* for a box on the ear.

A *Black* shoe makes a merry heart.

He's in his better *Blew* clothes.

He thinks himself wondrous fine.

Have among you *blind* harpers.

Good *blood* makes bad puddings without groats or suet.

χρηματα ἀντὶ, Nobility is nothing but ancient riches: and money is the idol the world adores.

A *Blot* in his Escutcheon.

To be *bout*, i. e. without, as Barrow was. *Cheesh*.

To leave *Boyes-play*, and go to blow-point.

You'll

You'll not believe a man is dead till you see his
brains out.

Well rhythm'd Tutour, *Brains* and stairs.

Now used in derision of such as make paltry ridiculous
rhythmes.

A *brinded* pig will make a good *brawn* to breed
on.

A *red-headed* man will make a good *stallion*.

This buying of *bread* undoes us.

If I were to fast for my life I would eat a good
break fast in the morning.

She *brides* it. She *bridles* up the head, or acts
the *bride*.

As *broad* as long. *s. e.* Take it which way you
will, there's no difference, it is all one.

To burst at the broad side.

Like an old womans *breech*, at no certainty.

He's like a *buck* of the first-head.

Brisk, pert, forward; Some apply it to upstart Gentlemen.

The spirit of *building* is come upon him.

He wears the *Bulls* feather.

This is a French Proverb, for a cuckold.

It melts like *butter* in a Sows tail: or, works like
lope &c.

I have a *bone* in mine arm.

This is a pretended excuse, whereby people abuse young
children when they are importunate to have them do
something, or reach something for them, that they are
unwilling to do, or that is not good for them.

Burroughs end of sheep, some one.

C.

EVery *cake* hath its make, but a scrape-cake hath two.

Every wench hath her sweet-heart, and the dirtiest commonly the most : make, *i. e.* match, fellow.

He *Capers* like a fly in a tarbox.

He's in good *carding*.

I would cheat mine own father 'at *cards*.

When you have counted your cards you'll find you have gained but little.

Catch that catch may.

The *cat* hath eaten her count.

It is spoken of women with child, that go beyond their reckoning.

He lives under the sign of the *cats* foot.

He is hen-peckt, his wife scratches him.

Whores and thieves go by the *clock*.

Quoth the young *Cock*, I'll neither meddle nor make.

When he saw the old cocks neck wrung off, for taking part with the matter, and the old hens, for taking part with the dame.

To order without a *Constable*.

He's no *Conjurer*.

Marry come up my dirty *Confin*.

Spoken

Spoken by way of taunt, to those who boast themselves of their birth, parentage, or the like.

Cousin germans quite removed.

He's fallen into a *Cowurd*.

He looks like a *Cowt*-- stuck with Primroses.

To a *Cows* thumb.

Crack me that nut, quoth Bumsted.

To rock the *Gradle* in ones spectacles.

Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them.

Cuckolds are christians.

The story is well known of the old woman, who hearing a young fellow call his dog cuckold, saies to him, Are you not ashamed to call a dog by a Christians name.

He has deserved a *Cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *Curtain*-lecture.

Such an one as a wife reads her husband when she chides him in bed.

If a *Cuckold* come he'll take away the meat. viz.

If there be no salt on the table.

It's better to be a-cold then a *Cuckold*.

For want of *company* wellcome trumpery.

That's the *cream* of the jest.

It's but a copy of his countenance.

His *Cow* hath calved, or sow pig'd.

He hath got what he sought for, or expected.

With *Cost* one may make pottage of a stool-foot.

D.

THe *Dafnel dawcock*, sits among the Doctours.

Corchorus inter olera. Corchorus is a small herb of little account: Some take it to be the Male Pimpernel: beside which there is another herb so called, which resembles Mal-lows, and is much eaten by the Egyptians.

When the *Devil* is blind.

Heigh ho, the *Devil* is dead.

Strike *Dawkin*, the *Devil* is i'th' hemp.

The *Devil* is good to some.

It's good sometimes to hold a candle to the
Devil.

Holding a candle to the devil is assisting in a bad cause,
an evil matter.

The *Devil* is i'th' dice.

When the *Devil* is a hog you shall eat bacon.

To give one the *Dog* to hold. i. e. To serve one
a dog-trick.

It's a good *Dog* can catch any thing.

He looks like a *Dog* under a door.

Make a-do and have a-do.

I know what I do when I *drink*.

Drink off your drink, and steal no lambs.

Drift

Drift is as bad as unthrif.

He was hang'd that left his drink behind him.

Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an Alehouse, at the News of an Hue and cry.

A good day will not mend him, nor a bad day impair him.

I'll make him *dance* without a pipe.

i. e. I'll do him an injury, and he shall not know how.

E.

I'll warrant you for an *Egg* at Easter.

F.

YOU two are *finger* and thumb.

My wife cries *five* loaves a penny, i. e. She is in travel.

It's good *fish* if it were but caught.

It's spoken of any considerable good that one hath not, but talks much of, lues for, or endeavours after. A future good, which is to be caught, if a man can, is but little worth.

To morrow morning I *found* an horse-shoe.

The *Fox* was sick, and he knew not where :

He clap't his hand on his tail, and swore it was there.

That which one most *forebets*, soonest comes to pass.

F 4

Quod

*Quod quisq; vitet nunquam, homini satis cautum est in
horas. Horat.*

Look to him Jaylour, there's a frog i'th' stocks.

G.

THe way to be gone is not to stay here.
Good *goose* do not bite.

It's a sorry *goose* will not baste her self.

I care no more for it then a *goose*-t.... for the
Thames.

Let him set up shop on *Goodwins* sands.

This is a piece of Countrey wit; there being an equiv-
voq; in the word *Good-win*, which is a surname, and al-
so signifies gaining wealth.

He would live in a *gravel*-pit.

Spoken of a wary sparing, niggardly person.

This grow'd by night.

Spoken of a crooked stick or tree, it could not see to grow.

Great doings at *Grigories*, heat the oven twice
for a custard.

He hath swallowed a *Gudgeon*.

He hath swore desperately, viz, to that which there is a
great presumption is false; Swallowed a false oath.

The Devils *guts*. i. e. The surveyours chain.

A good fellow lights his candle at both ends.

God help the fool, quoth *Peddy*.

This

This *Pedley* was a naturall fool himself, and yet had usually this expression in his mouth. Indeed none are more ready to pity the folly of others, then those who have but a small measure of wit themselves.

H.

His *hair* growes through his hood.

He is very poor, his hood is full of holes.

You have a *handsome* head of hair, pray give me a tetter.

When Spendthrifts come to borrow money they commonly usher in their errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities: The same be said of beggers.

A *handsome* bodied man i'th' face.

Hang your self for a pastime.

If I be *hang'd*, I'll chuse my gallowes.

A King *Harry's* face.

Better have it then *hear* of it.

To take *heart* of grace.

To be *hide-bound*.

This was a *Hill* in King *Harry's* dayes.

To be loose i'th' *Hills*.

Hit or misse for a cow-heel.

A *hober de boy*, half a man and half a boy.

Hold or cut Codpiece point.

Hold him to't buckle and thong.

She's an *holy-day* dame.

You'll make *honey* of a dogst..

That

That *horse* is troubled with corns. i. e. foundred.
He hath eaten a *horse*, and the tail hangs out at
his mouth.

He had better put his *horns* in his pocket, then
wind them.

[There's but an hour in a day between a good
housewife and a bad.

With a little more pains, she that flatters might do things
nearly.

He came in hos'd and shod.

He was born to a good estate. He came into the world as
a Bee into the hive: or into an house, or into a trade, or
employment.

I.

I Am not the first, and shall not be the last.
To be *Jack* in an office.

An *inch* an hour, a foot a day.

A basket *Justice*; a Jyll *Justice*; a good fore-
noon *Justice*.

He'll do *Justice* right or wrong.

K.

T Here I caught a *Knave* in a purse-net.

Knock under the board. *He must do so that*
will not drink his cup.

As good a *knave* I know, as a knave I know not.
An horse-kiss. A rude kiss, able to beat ones
teeth out. His

L.

His house stands on my *Ladies* ground.
A long *lane* and a fair wind, and always thy
heels here away.

Lasses are lads leavings. *Chebb.*

In the East part of *England*, where they use the word
Mother for a girl, they have a fond old saw of this nature,
viz. *Wenches* are *tinkers bitches*, *girls* are *pedlers trulls*, and
moddibbers are honest mens daughters.

He'll laugh at the wagging of a straw.

Neither lead nor drive. *An untoward*, unma-
nageable person.

To play least in fight.

To go as if dead lice dropt out of him.

He is so poor and lean and weak, that he cannot maintain
his lice.

Thou'lt lie all manner of colours but blew, and
that is gone to the litting. i. e. dying.

Tell a lie and find the troth.

Lisners ne'er hear good of themselves.

To lye in bed and forecast.

Sick o'th' *Lombard* fever, or of the idles.

She hath been at *London* to call a strea a straw,
and a waw a wall, *Chebb.*

This the common people use in scorn of those who ha-
ving been at *London* are ashamed to speak their own Coun-
treys dialect.

She lives by love and lumps in corners.

Every

Every one that can lick a dish : as much to say,
as every one *simpliciter*, rag rag and bobtail.
It's a *lightning* before death.

This is generally observed of sick persons, that a little
before they dye their pains leave them, and their under-
standing and memory return to them ; as a candle just be-
fore it goes out gives a great blaze.

The best dog *leap* the stile first. *i. e.* Let the
worthiest person take place.

M.

M *Axfield* measure heap and thrutch. *i. e.*
thrust. *Clesh.*

To find a *mares* nest.

He's a *man* every inch of him.

A *match*, quoth *Hatch*, when he got his wife by
the breech.

A *match*, quoth *Jack*, when he kist his dame.

All the *matter's* not in my Lord Judges hand.

Let him *mend* his manners, 't will be his own
another day.

He's *metal* to the back. *A metaphor taken from*
knives and swords.

'Tis *Midsummer* moon with you. *i. e.* You are
mad.

To handle without *mittins*.

He was born in a *mill*. *i. e.* He's deaf.

Samson was a strong man, yet could he not pay
money before he had it.

Thou shalt have *moon-shine* i'th' mustard-pot for
it. *i. e.* nothing.

Sick o'th' *mulligrubs* with eating chop't hay.
You make a *muck-hill* on my trencher, quoth the
Bride.

You carve me a great heap. I suppose some bride at first,
thinking to speak elegantly and finely might use that ex-
pression; and so it was taken up in drollery; or else it's
onely a droll, made to abuse countrey brides, affecting fine
language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a
husband.

N.

N *Ipence* nopence, half a groat lacking two
pence.

Would *No I thank you* had never been made.

His *nose* will abide no jests.

Doth your *nose* swell [or eek, *i. e.* itch] at that?

I had rather it wrung you by the *nose* then me
by the belly. *i. e.* a fart.

It's the *nature* o'th' beast.

O.

A Small Officer.

Once out and always out.

Old enough to lye without doors.

Old muckhills will bloome.

Old man when thou diest give me thy doubler.

An old woman in a wooden ruffe. *i. e.* in an an-
tique dresse.

It

It will do with an *onyon*.
 To look like an *owl* in an Ivy-bush.
 To walk by *owl-light*.
 He has a good estate, but that the right *owner*
 keeps it from him.
 How do you after your *oysters*?
 All *one* but their meat goes two wayes.

P.

THere's a *pad* i'th'straw.
 As it pleases the *painter*.
 Mock no *panyer-men*, your father was a fisher.
 Every *pease* hath its veaze, and a bean fifteen.
 A veaze vescia in Italian is *crepitus ventris*. So it signi-
 fies Pease are flatulent, but Beans ten times more.

You may know by a *penny* how a shilling
 spends.

Peter of wood, church and mills are all his. *Cheff*.
 Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe at Colston*, &c. It is spoken in de-
 rision to people that busie themselves about matters of no
 concernment.

He *pisses* backwards. *i. e.* does the other thing.
 He has *pist* his tallow.

This is spoken of bucks who grow lean after rutting
 time, and may be applied to men.

Such a reason *pist* my goose.

He

He *playes* you as fair as if he pick't your pocket.
If you be not pleased put your hand in your
pocket and *please* your self.

A jeering expression to such as will not be pleased with
the reasonable offers of others.

As *Plum* as a jugglem ear. *i. e.* a quagmire;
Devonsh.

To *pocket* up an injury.

i. e. To pass it by without revenge, or taking notice.

The difference between the *poor*-man and the
rich is, that the poor walketh to get meat for
his stomach, the rich a stomach for his meat.

Prate is *prate*, but it's the duck layes the eggs.
She is at her last *prayers*.

Proo naunt your mare puts. *i. e.* pushes.

It would vex a dog to see a *pudding* creep.

He was christned with *pump-water*.

It is spoken of one that hath a red face.

Pye-lid makes people wise.

Because no man can tell what is in a *pye* till the lid be
taken up.

To ride post for a *pudding*.

Be fair condition'd, and eat bread with your
pudding.

He's at a forc't *pnt*.

Q.

WE'll do as they do at *Quern*,
What we do not to day, we must do i'th
morn.

R.

Some *rain* some rest, *A harvest proverb.*
The dirt-bird [or dirt-owl] sings, we shall
have *rain*.

When melancholy persons are very merry, it is observed
that there usually follows an extraordinary fit of sadness;
they doing all things commonly in extremes.

Every day of the week a showre of *rain*, and on
Sunday twain.

A rich rogue two shirts and a ragge.

Right master right, four nobles a year's a crown
a quarter. *Chest.*

Room for cuckolds, &c.

He *rose* with his A...upwards. *A sign of good
luck.*

He would live as long as old *Rosse* of *Pottern*,
who liv'd till all the world was weary of
him.

Let him alone with the Saints bell, and give him
rope enough.

The lass i'th' red petticoat shall pay for all.

Young men answer so when they are chid for being so
prodigal.

prodigal and expensive, meaning they will get a wife with a good portion, that shall pay for it.

Neither *rhythm* nor reason.

R and a good cast.

Be not too hasty, and you'll speed the better: Make not more haste than good speed.

S.

² *T* Is sooner said than done.

School-boys are the reasonablest people in the world, they care not how little they have for their money.

A *Scot* on Scots bank.

The *Scorch* ordinary. *i. e.* The house of office.

That goes against the *shins*. *i. e.* It's to my prejudice, I do it not willingly.

He knows not whether his *shore* goes awry.

Sigh not but fend, He'll come if he be unhang'd.

Sirrah your dogs, sirrah not me, For I was born before you could see.

Of all tame beasts I hate *Sluts*.

He's nothing but *skin* and bones.

To *spin* a fair thread.

Spit in his mouth and make him a mastiffe.

No man ever cryed *sinking* fish.

Stretching and yawning leadeth to bed.

To *stumble* at the truckle bed.

To mistake the chamber-maids bed for his wiv's.

He could have *sung* well before he brake his left
shoulder with whistling.

Sweet heart and bag pudding.

Nay stay, quoth *Stringer* when his neck was in
the halter.

Say nothing when you are dead. *i. e.* be silent.

T.

His tail will catch the kin-cough.
Spoken of one that sits on the ground.

A tall man of's hands, He will not let a beast rest
in's pocket.

He's Tom Tell-troth.

Two slips for a tester.

The tears o'th' tankard.

Four farthings and a *thimble* make a *tailours*
pocket jingle.

To *throw* snot about. *i. e.* to weep.

Though he saith nothing, he pays it with *think-*
ing, like the Welchmans Jackdaw.

Tittle tattle, give the goose more hay.

Tossed cheese hath no master.

Trick for *trick*, and a stone in thy foot besides,
quoth one, *pulling a stone out of his mares foot,*
when she bit him on the back, and he her on the
buttock,

Are there *traitours* at the table that the loaf is
turn'd the wrong side upwards?

To trot like a Doe.
 There's not a t . . . to chuse, quoth the good wife
 by her two pounds of butter.
 He looks like a *Tooth-drawer*. i. e. very thin and
 meager.
 That's as true as I am his uncle.
Turnspits are dry.

V.

Veal will be cheap : Calves fall.
 A jeer for those who lose the calves of their legs by &c;
 In a shoulder of *veal* there are twenty and two
 good bits.
 This is a piece of country wit. They mean by it, There
 are twenty (others say forty) bits in a shoulder of veal, and
 but two good ones.
 He's a *velvet* true heart. *Cheff.*
 I'll venture it as *Johnson* did his wife, and she did
 well.
 Up with it, if it be but a gallon, 't will ease your
 stomach.

W.

Look on the *wall*, and it will not bite you.
 Spoken in jeer to such as are bitten with mustard.
 A Scotch *warming-pan*. i. e. A wench.
 The story is well known of the Gentleman travelling in
 Scotland, who desiring to have his bed warmed, the ser-
 vant-maid doffs her clothes, and lays her self down in it
 a while.

a while. In Scotland they have neither bellows, warming-pans, nor houses of office.

She's as quiet as a *wasp* in ones nose.

Every man in's *way*.

Water betwitch't. i. e. very thin beer.

Eat and *wellcome*, fast and heartily wellcome.

I am very *wheamow* (i. e. nimble) quoth the old woman, when she step't into the milk-bowl. *Yorksh.*

A *white-liver*'a fellow.

To shoo. *wide* of the mark.

Wide quoth *Wilson*.

To sit like a *wire-drawer* under his work. *Yorksh.*

He hath more *wit* in's head then thou in both thy shoulders.

He hath plaid *wily beguile* with himself.

You may trusse up all his *wit* in an egg-shell.

Hold your tongue husband, and let me talk that have all the *wit*.

The *wit* of you, and the wooll of a blew dog will make a good medly.

This is the *world* and the other is the countrey.

When the Devill is dead there's a wife for *Humphrey*.

To *wrap* it up in clean linnen.

To deliver fordid or uncleanly matter in decent language.

A point next the *wrist*.

Y.

HE has made a *younger* brother of him.
 The *you* *n* *e* *r* *bro* *her* hath the more wit.
 The *you* *n* *e* *r* *bro* *ther* is the *ancient* Gentleman.
 Old and tough, *young* and tender.

Miscellany Proverbiall Sayings.

Put a miller, a weaver and a tailour in a bag,
 and shake them, the first that comes
 out will be a thief.

Harry's children of *Leigh*, never an one
 like another.

A Seaman if he carries a millstone will have a
 quait out of it. *Spoken of the common ma-*
riners, if they can come at things that may be
eat or drunk.

Go here away, go there away, quoth *Madge*
Whitworth, when she rode the mare i'th' tedder.

There's struthion, *i. e.* destruction, of honey,
 quoth *Dunkinly* when he lickt up the hen-
 turd.

I kill'd her for good will, said *Scot*, when he
 kill'd his neighbours mare.

Gip with an ill rubbing, quoth *Badger* when his
 mare kickt.

This is a ridiculous expression, used to people that are
 pettish and froward.

He's a Hot shot in a mustard pot, when both his heels stand right up.

Three dear years will raise a bakers daughter to a portion. *'Tis not the smalness of the bread, but the knavery of the baker.*

I hope a better quoth *Benson*, when his wife bade him come in cuck-old.

One, two, three, four, are just half a score.

I'll make him fly up with Jacksons hens. *i. e.* undo him :

So when a man is broke, or undone, we say he is blown up.

I'll make him water his horse at *High-gate*.

i. e. I'll sue him, and make him take a journey up to *London*.

What have I to doe with *Bradshams* windmill ?
Ley. ester.

What have I to do with other mens matters ?

He that would have good luck in horses, must kifs the Parsons wife.

He that snires his nose, and hath it not, forfeits his face to the King.

A man can do no more then he can.

It's an ill guest that never drinks to his host.

Run tap run tapster.

This is said of a tapster that drinks so much himself, and is so free of his drink to others that he is fain to run away.

He hath got the fiddle but not the stick.

i. e. The

i. e. The books but not the learning, to make use of them, or the like.

That's the way, to catch the old one on the nest.

This must be if we brew.

That is if we undertake mean and fordid, or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.

Proverbiall Periphrases of one drunk.

HE's disguised. He has got a piece of bread and cheese in's head. He has drunk more then he has bled. He has been i'th' Sun. He has a jagg or load. He has got a dish. He has got a cup too much. He is one and thirty. He is dag'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to cast up his reckoning or accompts. He has made an example. He is concerned. He is as drunk as Davids sow. He has stolen a manchet out of the brewers basket. He's raddled. He is very weary. He drank till he gave up his half-penny,
i. e. vomited.

*Proverbiall Phrases and Sentences
belonging to drink and
drinking.*

Lick your dish. Wind up your bottome. Play off your dust. Hold up your dagger hand. Make a pearl on your nail. To bang the pitcher. There's no deceit in a brimmer. Sup Simon the best is at the bottom. Ale that would make a cat to spak. Fill what y^e u will, and drink what you fill. He hath pist out all he hath against the walls. She's not a good house-wi^e that will not wind up her bottom, *i. e.* take off her drink.

One that hath the Fr. Pox.

HE has been at Haddam. He has got the Crinckams. He is pepper'd. He is not pepper-proof. He has got a Kentish ague. He has got the new consumption. He has got a clap. He has got a blow over the nose with a French cowlstaff. He is Frenchified. The Covent-garden ague. The Barnwell ague.

To make water. &c.

TO make a little maids water. To water the Marigolds. To speak with a maid. To gather a rose. To look upon the wall.

He

A Lie.

HE deserves the whetstone. He'll not let any body lye by him. He shall have the kings horse. He's a long-bow-man. He lies as fast as a dog can trot.

A great Lie.

That was laid on with a trowel. That's a loud one. That's a lie with a witness; *a lie with a lancer.* That sticks in's throat. If a lie could have choked him, that would have done it. The dam of that was a whisker.

A Bankrupt.

HE's all to pieces. He has sh.....i'th' plum-bag. He's blown up. He has shut up shop-windows. He dare not shew his head. He hath swallowed a spider. He hath shewn them a fair pair of heels. He is marched off. He goes on's last legs. He is run off his legs.

A Wencher.

HE loves lac't mutton. He'll run at sheep. He'll commit poultry. He'll have a bit for's car. He keeps a cast of Merlins. Men of his hair are seen ofner at the B.... court then at the gallows.
A Whore.

A Whore.

SHe's like a cat, she'll play with her tail. She's as right as my leg. A light-skirts. A kind-hearted foul. She's loose iⁿ th^e hilts. A Lady of pleasure. As errant a wh... as ever pist. A Cockatrice. A Leman. Shee's as common as a barbers chair. As common as the high way. She lyes backward and lets out her fore-rooms. She is neither wife, widow, nor maid.

A covetous person.

HIs money comes from him like drops of blood. He'l flay a flint. He't not lose the droppings of his nose. He serves the poor with a thump on the back with a stone. He'll dress an egg, and give the offall to the poor. He's like a swine, never good untill he come to the knife. *Avarus nisi cum moritur nil rectè facit.* Lab. His purse is made of a toads skin.

Proverbiall Phrases relating to several trades.

THe smith bath always a spark in's throat. The smith and his penny are both black. Nine Taylours make a man. Coblers law, he that takes money

money must pay the shot. To brew in a bottle
and bake in a bag. The Devil wou'd have been
a weaver but for the Temples The gentle craft.
S. Hughs bones. A Hangman is a good trade, he
doth his work by day-light. It is good to be sure.
Toll it again quoth the miller. Any tooth good
Barber. A horse-doctour, *i. e.* a farrier. He
should be a baker by's bow-legs. Take all and pay
the baker. He drives a subtill trade.

Proverbs that are entire Sentences.

A

Long absent soon forgotten

Parallel to this are, *Out of sight out of mind*, and, *seldom seen soon forgotten*: And not much different those Greek ones. *Τηλὴ ναίοντες φίλοι ἔκ εἰσὶ φίλοι* Friends dwelling afarre off are no friends. And *Παλαιὰ φιλίας ἀποροσηγορία διέλυσε*. Forbearance of conversation dissolves friendship.

Adversity makes a man wise not rich.

The French say, *Vent au visage rend un homme sage*. The wind in a mans face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity make men better. *Vexatio dat intellectum*.

He that's afraid of every grass, must not piss in a meadow.

Chi ha paura d'ogni urtica non pisci in herba. Ital. He that's afraid of every nettle, must not pisse in the grass.

He that's afraid of leaves must not come in a wood.

This is a French Proverb englished. *Qui a peur de fucilles ne doit aller au bois*.

He that's afraid of the wagging of feathers, must

must keep from among wild fowl.

Mr. Cotgrave in his *French Dictionary* produces this as an *English Proverb*, parallel to the precedent.

He that's *afraid* of wounds must not come nigh
a battell.

These four Proverbs have all one and the same sence.
viz. That timorous persons must keep as farr off from
danger as they can. They import also, that causeless fear
wokes men unnecessary disquiet, puts them upon absurd
and foolish practises, and renders them ridiculous.

He'st ne're have thing good cheap that's *afraid* to
ask the price. *Il n'aura ja bon marchè qui
ne le demande.* Gall.

Agree, for the Law is costly.

This is good counsell back't with a good reason, the
charges of a suit many times exceeding the value of the
thing contended for. The Italians say, *Meglio è magro accor-
do che grassa sentenza.* A lean agreement is better then
a fat sentence.

A man cannot live by the *air*.

Good *Ale* is meat, drink and cloath.

Fair chieve good *Ale*, it makes many folks speak
as they think.

Fair chieve is used in the same sence here as *Well-fare*
sometimes is in the South, that is, Good speed, Good suc-
cess have it, I commend it. It shall have my good wish, or
good word. *In vino veritas.*

We shall lie all *alike* in our graves.

Æqua tellus Pauperi recluditur regumq; pueris. Horat.
Mors sceptrā ligonibus æquat.

No living man *all* things can.

Non omnia possumus omnes. *Virgil.* See many sentences to this purpose in *Æsopus's Adages.*

Almost was never hang'd.

Almost and very nigh save many a lie.

The signification of this word *Almost* having some latitude, men are apt to stretch it to cover untruths.

Angry (or hasty) men seldome want woe.

Hasty in our language is but a more gentle word for angry. Anger indeed makes men hasty, and inconsiderate in their actions. *Furor iraq; mentem præcipitant.*

He that's *angry* without a cause must be pleased without amends.

Two *Anons* and a by and by is an hour and half.

Scald not your lips in *another* mans pottage.

Parallel hereto is that place, *Proverb. Chap. 26. v. 17.*

The higher the *Ape* goes the more he shews his tail.

The higher beggars, or base-bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers: For as the Scripture saith *Prov. 26. 1.* *Honour is unseemly for a fool.* Tu fii come la simia, che piu va in alto piu mostra il culo. *Ital.* The Italians I find draw this Proverb to a different sence, to signifie one, who the more he speaks the more sport he makes, and the more ridiculous he renders himself.

Stretch your *arm* no further then your sleeve will reach.

Metiri se quemq; modulo suo ac pede verum est.

Lend you mine A--- and sh--- through my ribs.

That is, lend you that whereof I have necessary and frequent use, and want it my self. It is a Rustick proverb, and of frequent use in this nation; and was, I suppose, brought over to us by some merchants that traded there.

Never be *ashamed* to eat your meat.

Apud mensam verecundari neminem decet, Erasmus takes notice that this Proverb is handed down to us from the Ancients, save that the vulgar adds *neq; in lecto*: whereas (saith he) *Nuquam magis habenda est verecundia ratio quam in lecto & convivio*. Yet some there are who out of a rustick shamefacedness or overmannerlyness are very troublefom at table, expecting to be carv'd to, and often invited to eat, and refusing what you offer them &c. The Italians say almost in the same words. *A tavola non bisogna haver vergogna*. And the French. *Quia honte de manger a honte de vivre*. He that's ashamed to eat, is ashamed to live.

Every man must eat a peck of *Ashes* before he dies.

Lose nothing for *asking*.

Every *Ass* thinks himself worthy to stand with the kings horses.

A kindly *Aver* will never make a good horse.

This is a Scottish Proverb quoted by K. James in his *Basilicon Doron*. It seems the word *Aver* in Scottish signifies a colt, as appears also by that other proverb, *An inch of a nagg is worth a span of an Aver*: in our ancient writings *Averium* signifies any labouring beast, whether Ox or horse, and seems to be all one with the Latine *Fumentum*.

Aw makes Dun draw.

B. That

B.

THat which is good for the *back* is bad for the head.

Omnis commoditas sua tert incommoda secum.

He loves *bacon* well that licks the Swine-sty door.

Where *bad's* the best , naught must be the choice.

A *bad* bush is better then the open field.

That is, it's better to have any though a bad friend or relation, then to be quite destitute and exposed to the wide world.

A *bad* shift is better then none.

When *bale* is hext boot is next.

Hext is a contraction of highest, as next is of nighest, Bale is an old *English* word signifying misery , and boot profit or help. So 'tis as much as to say, When things are come to the worst they'l mend. *Cum duplicantur lacres venit Moses.*

A *bald* head is soon shaven.

Make not *balks* of good ground.

A balk, Lat. *scamnum* ; a piece of earth which the plow slips over without turning up or breaking. It is also

also used for narrow slips of land left unplowed on purpose in champian countreys, for boundaries between mens lands or some other convenience.

A good face needs no *band*; and a bad one deserves none.

Some make a rhyme of this, by adding. *And a pretty wench no Land.*

More words then one go to a *bargain*.

A good *bargain* is a pick-purse.

Bon marchè tire l'argent hors de la bourse. *Gall.* Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

i. e. Idle house-wives, they having nothing whereabout to busie themselves and shew their good housewifery. We speak this in excuse of the good woman, who doth like St. Pauls widow *μετῃς χεῖρ τὰς οἰκίας*, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving her self as other matrons do. She hath nothing to work upon at home, she is disconsolate, and therefore seeketh to divert her self abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that French Proverb, *Vuides chambres font les dames folles*, which yet Mr. *Corgrave* thus renders, Empty chambers make women play the wantons; in a different sence.

The greatest *barkers* bite not forest: or dogs that bark at distance, bite not at hand.

Cane chi abbaia non morde. *Ital.* Chien qui abbaye ne mord pas. *Gall.* Canes timidi vehementius latrant. Cave tibi à cane muto & aqua silente. *Have a care of a silent dog and a still water.*

Sr John Barley-corn's the strongest Knight.
It's a hard *battel* where none escapes.
Be as it it may be is no banning.
Every *bean* hath its black.

Vitiis nemo sine nascitur. Horat. *πάσης κορυδαλλοῖσι καὶ λόφος ἐγγεσθαι.* Non est alauda sine crista. *Omni malo Punico inest granum putre.* Ogni grano ha la sua semola.
Every grain hath his bran. *Ital.*

Sell not the *bears* skin before you have caught him.

Non vender la pelle del orso inanzi che sia preso. *Ital.*

He must have iron nails that scratches a *Bear*.
A man may *bear* till his back breaks.

If people find him patient they'll be sure to load him.

You may *beat* a horse till he be sad, and a cow till she be mad.

All that are in *bed*, must not have quiet rest.
Where *Bees* are, there is honey.

Where there are industrious persons, there is wealth, for the hand of the diligent maketh rich. This we see verified in our neighbours the *Hollanders*.

A *Beggar* pays a benefit with a louse.

Beggars

Beggers must be no choosers.

The French say, Borrowers must be no choosers.

Set a *beggar* on horse-back, and he'll ride a gallop.

Asperius nihil est humili cum surgit in altum. Claudian
Il n'est orgueil que de pauvre enrichi. *Gall.* There is no
pride to the enriched beggers. Il villan nobilitado non co-
nosce il parentado. *Ital.* The villain ennobled will not own
his kindred or parentage.

Sue a *begger* and get a louse.

Rece non tenditur accipisci neque miluo. Terent. Phorm.

Much ado to bring *beggers* to stocks, and when
they come there, they'll not put in their
legs.

Beggers breed, and rich men feed.

A *begger* can never be bankrupt.

It's one *beggars* wo, to see another by the
door go.

Καὶ πτωχὸς πτωχῷ φθονεῖ. Hesiod. Etiam mendicm
mendico invidet.

A good *beginning* makes a good ending.

De bon commencement bonne fin *Gall.* & de bonne
vie bonne fin. A good life makes a good death. *Boni prin-*
cipii finis bonus.

Well *begun* is half done.

Dimidium facti qui cepit habet. Horat. Which some make a Pentameter by putting in *bene* before *cepit*.

*Believe well and have well.
The belly hath no ears.*

Venter non habet aures. Ventre affame n' a point d' oreilles. Gall. Discourse to or call upon hungry persons, they'll not mind you, or leave their meat to attend. Or, as *Erasmus*, *ubi de pastu agitur, non attenduntur honeste rationes.* Nothing makes the vulgar more untractable, fierce and seditious, then scarcity and hunger. *Nescis plebes jejuna timere.* There is some reason the belly should have no ears, because words will not fill it.

Better *belly* burst then good {drink
meat} lost.

Little difference between a feast and a *belly-full*.

A *Belly-full's* a belly full, whether it be meat or drink.

When the *belly* is full, the bones would be at rest.

The *belly* is not fill'd with fair words.

Best to bend, while 'tis a twig.

*Adum & molle lutum es, nunc nunc properandus & acris,
Fingendus sine fine rosa.* Perf.

Qua praebet latas arbor spatiantibus umbras,

Quo posita est primum tempore virga fuit.

Tunc poterat manibus summa tellure revelli,

Nunc stat in immensum viribus acta suis. Ovid.

Quare tunc formandi mores (inquit *Erasmus*) *cum mollis adhuc aetas; tunc optimis assuescendum cum ad quidvis cereum est ingenium.* Ce qui poulain prend en jeunesse, il le continue en vieillesse. Gall. The tricks a colt getteth at his first backing, will whilst he continueth never be lacking. Gogr.

They

They have need of a *besoms* that sweep the house with a turf.

The *best* is best cheap.

For it doth the buyer more credit and service.

Make the *best* of a bad bargain.

The *best* things are worst to come by.

Difficilia quæ pulchra: χαλεπὰ τὰ καλὰ.

Beware of had I wist.

Do as you're *bidden* and you'll never bear blame.

Birchen twigs break no ribs.

Birds of a feather flock together.

Like will to like. The Greeks and Latines have many Proverbs to this purpose, as 'Αἰεὶ κολοῖδὲς παρὲς κολοῖδον ἰ-
ζάνει. *Semper Graculus affidet Graculo.* Τέπειξ μὲρ τέπει-
φιλον, μύρμακιν δὲ μύρμαξ. Theocrit. *Cicada cicadae*
chara, formica formica. Ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς
τὸν ὅμοιον. Homer. *Odyss.* 5. *Semper similem ducit Deus*
ad similem. Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet simili.* &
Ὅμοιον ὁμοίῳ ἐφίεῖ. *Simile appetit simile.* unde & Ὅ-
μοίότης τῆς φιλότιμι. *μήτηρ.* Likeness is the mother of
love. *Æqualis aequalē delectat.* Young men delight in
the company of young, old men of old. Learned men of
learned; wicked of wicked, good fellows of drunkards, &c.
Tully in *Cat. maj.* *Pares cum paribus* (ut est in *veterē pro-*
verbio) *facillimè congregantur.*

He's in great want of a *bird* that will give a groat
for an owl.

One *bird* i'th' hand is worth two in the
bush.

È meglio aver hoggi un uovo che dimani una gallina.
Ital. Better have an egg to day, then a hen to morrow.
 Mieux vaut un tenez que deux vous l'avez. *Gall.*
 τίω παρεῖσαν ἀελλε, ἢ τὸν φεύγοντα διώκεις. *Theocr.*
Presentem mulgēs, quid fugientem insequeris? *Nēmō*
 ὅς τὰ ἔτοιμα λιπὼν τ' ἀνέτοιμα διώκει. *Hesiod.* He
 that leaves certainty and sticks to chance, when fools pipe,
 he may dance.

It's an ill *bird* that berays its own nest.

Τὸν οἶκος προσηγὼν διαβάλλει.

Every *bird* must hatch her own egg.

Tate hoc intristi omne tibi excedendum est. *Terent.* It
 should seem this Latine Proverb is still in use among the
Dutch, For *Erasmus* saith of it, *Quæ quidem sententia vel*
hodie vulgo nostrari in ore est. *Faber* compedes quas fecit
 ipse gesser. *Auson.*

Small *birds* must have meat.

Children must be fed, they cannot be maintained with
 nothing.

Birch is much, but breeding more.

If you cannot *bite*, never shew your teeth.

He that *bites* on every weed, must needs light
 on poison.

He that is a *blab* is a scab.

Black will take no other hue.

This *Diers* find true by experience. It may signifie, that
 vicious persons are seldom or never reclaimed. *Lanarum*
nigra nullum colorem bibant, *Plin. lib. 8. h. n.*

He

He that wears *black*, must hang a brush at his back.

A *black* plum is as sweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French Proverb. Noire geline pond blanc oeuf.
I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.

They have need of a *blessing*, who kneel to a thistle.

Blind men can judge no colours.

Il cieco non giudica de colori. *Ital.* τί τυφλὸς καὶ χρομὰς κρίνει; *Quid cæco cum speculo?*

The *blind* eat many a fly.

A man were better be half *blind*, then have both his eyes out.

Who so bold as *blind* bayard?

Ἀμαθία καὶ θάρσος, λογισμὸς δ' ὄκνον φέρει. *Ignorance breeds confidence, consideration, slowness and wariness.*

Who so *blind*, as he that will not see?

Blow first and sip afterwards.

Simul sorbere & flare difficile est.

A blot is no blot unless it be hit.

Blushing is vertues colour.

Great boast, small roast.

Grands vanteurs petits faiseurs. Gall. Βελάς & φαίς
ὦν λαγός. Briareus esse apparet cum sit lepus. And δεξιός
ὦν ἐργὴ ἐν πολλῇ κακός.

The nearer the *bone*, the sweeter the flesh.

He that is *born* to be hang'd, shall never be drown'd.

He that was *born* under a three half-penny planer, shall never be worth twopence.

He that goes a *borrowing* goes a sorrowing.

He that *borrow*s must pay again with shame or loss.

Shame if he returns not as much as he borrowed, loss if more, and it's very hard to cut the hair.

The father to the *bough*, and the son to the plough.

This saying I look upon as too narrow to be placed in the family of Proverbs; it is rather to be deemed a rule or maxime in the tenure of Gavil kind, where though the father had judgement to be hang'd, yet there followed no forfeiture of his estate, but his son might (a happy man according to Horace his description) *paterna rura bobus exercere suis*. Though there be that expound this Proverb thus, The father to the bough, *i. e.* to his sports of hawking and hunting, and the son to the plow, *i. e.* to a poor husbandmans condition.

They that are *bound* must obey.

Bought wit is best, *v.* in W.

Better to *bow* then break.

Il vaut mieux plier que rompre. *Gall.* E meglio piegare che scavezzar. *Ital.*

A bow long bent at last waxeth weak.

L'arco si rompe se sta troppo teso. *Ital.* *Arcus nimis intensus rumpitur.* Things are not to be strained beyond their *tonus* and strength. This may be applied both to the body and the mind: too much labour and study weakens and impairs both the one and the other.

Oia corpus alunt, animus quoque pascitur illis;
Immodicus contra carpit utrumque labor.

Brag's a good dog, but that he hath lost his tail.

Brag's a good dog if he be well set on: but he dare not bite.

Much *bran* and little meal.

Beware of *breed*, *Chesh. i. e.* an ill breed.

That that's *bred* in the bone will never out of the flesh.

Chi l' ha per natura fin alla fossa dura. *Ital.* That which comes naturally continues till death. The Latines and Greeks have many Proverbial sayings to this purpose, as *Lupus pilum mutat non mentem.* The wolf may change his hair (for wolves and horses grow gray with age) but not his disposition.

Naturam expellas furca licet usque recurret. Horat.

and *Ουποτε πείσεις τὸν κακὸν ὁρθῶ βαλίζεν. *Aristoph.* You can never bring a crabfish to go straight forwards. *ξύλον ἀγκύλον ἐδέπετ' ὁρθέν. Wood that grows crooked, will hardly be straightned. Persons naturally inclined to any vice, will hardly be reclaimed. For this Proverb is for the most part taken in the worse sense.

Let every man praise the *bridge* he goes over. *i.e.*

Speak not ill of him who hath done you a courtesie, or whom you have made use of to your benefit ; or do commonly make use of.

Bridges were made for wise men to walk over,
and fools to ride over.

A *bribe* will enter without knocking.

A *broken* sack will hold no corn.

This is a French Proverb englished, Un sac perce ne peut tenir le grain : though I am not ignorant that there are many common both to *France* and *England*, and some that run through most Languages. Sacco rotto non tien miglio. *Ital.* Millet being one of the least of grains.

A *broken* sleeve holdeth the arm back.

Much *bruise* little fruit.

Who *balls* the cow must keep the calf.

Mr *Howell* saith, that this is a Law Proverb.

The *burnt* child dreads the fire.

Almost all Languages afford us sayings and Proverbs to this purpose, such are πῦρ δὲ τὸ νῦν ἐγγύς. *Hesiod.* πῦρ δὲ τὸ νῦν ἐγγύς. *Homer.* Piscator ictus sapiti, struck by the Scorpion fish or Pastinaca, whose prickles are esteemed venomous. Can' scottato da l' acqua calda ha paura poi della fredda. *Ital.* the same we find in *French*, Chien eschaudé craint l'eau froide. *i.e.* The scalded dog fears cold water.

Busie will have bands.

Persons that are meddling and troublesome must be tied short. Who

Who more *busie* then they that have least to do?

Every man as his *business* lies.

All is not *butter* the cow shites.

Non è tutto butyro che fa la vocca. *Ital.*

What is a pound of *butter* among a kennel of hounds?

They that have good store of *butter* may lay it Thicke on their bread. [or put some in their shoes.]

Cui multum est piperis etiam oleribus immiscet.

That which will not be *butter* must be made into cheese.

They that have no other meat, bread and *butter* are glad to eat.

Who *buyes* hath need of an hundred eyes, who sells hath enough of one.

This is an Italian Proverb. Chi compra ha bisogno di cent'occhi, chi vende n' ha assai de uno. And it is an usual saying, *Caveas empiror*, Let the buyer look to himself. The seller knows both the worth and price of his commodity.

Buying and selling is but winning and losing.

C.

A *Calves* head will feast an hunter and his hounds.

A man *can* do no more then he can.

Care not would have it.

Care will kill a cat.

And yet a Cat is said to have nine lives. *Cura facit canos.*

Care's no cure.

A pound of *care* will not pay an ounce of debt.

Cento carre di pensieri non pageranno un' oncia di debito. *Ital. i. e.* An hundred cart-load of thoughts will not pay an ounce of debt.

The best *cart* may overthrow.

A muffled *cat* is no good mouser.

Gatta guantata non piglia mai forice. *Ital.* A gloved cat, &c.

That *cat* is out of kind that sweet milk will not lap.

You can have no more of a *cat* then her skin.

The *cat* loves fish, but she's loath to wet her feet. *Or in rhyme thus.*

Fain would the *cat* fish eat,
But she's loath her feet to wet.

Le chat aime le poisson,, mais il n' aime pas a meuiller
le

le patte. *Gall.* In the same words, so that it should seem we borrowed it of the *French*.

The more you rub a *cat* on the rump, the higher she sets up her tail.

The *cat* sees not the mouse ever.

Well might the *cat* wink when both her eyes were out.

When the *cat* winketh little wots the mouse what the *cat* thinketh.

Though the *cat* winks a while, yet sure she is not blind.

How can the *cat* help it if the maid be a fool?

This is an *Italian* proverb, che ne puo la gatta se la maffara è matra. Not setting up things securely out of her reach or way.

That that comes of a *cat* will catch mice. *Ital.*

Parallel whereto is that *Italian* proverb. Chi di gallina nasce convien che rozole. *That which is bred of a hen will scrape.* Chi da gatta nasce forici piglia. *Ital.*

A *cat* may look on a King.

An old *cat* laps as much as a young kitlin.

When the *cat* is away, the mice play. *Ital.*

Les rats se promenant a l'aïse la ou il n'y a point des chats. *Gall.* Quando la gatta non è in casa, i forici balzano *Ital.*

When candles are out, all *cats* are gray.

Jone is as good as my Lady in the dark. *Δυχνὲ ἀφ' ἑνὸς*
 76 *ἡ πᾶσα γυνὴ ἡ αὐτή.*

The

The *cat* knows whose lips she licks.

Cry you mercy, kill'd my *cat*.

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon or crying mercy.

By biting and scratching *cat* and dogs come together, Or, Biting and scratching gets the *cat* with kitlin.

i. e. Men and maid-servants that wrangle and quarrel most one with the other, are often observed to marry together.

Who shall hang the bell about the *cat*'s neck?

Appiccar chi vuol' il sonaglio à la gatta? *Ital.* The mice at a consultation held how to secure themselves from the *cat*, resolved upon hanging a bell about her neck, to give warning when she was near; but when this was resolved, they were as far to seek; for who would do it. This may be sarcastically applied to those who prescribe impossible or unpracticable means for the effecting any thing.

A scalded *cat* fears cold water. *v. in S.*

He that leaves *certainty* and sticks to chance,
When fools pipe he may dance.

They may sit i'th' *chair* that have malt to sell.

It *chanceth* in an hour, that comes not in seven years.

Plus enim sapi valet hora benigni Quàm si te Veneris commendet epistola Marti. Horat. Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it and embrace the occasion. Accasca in un punto quel che non accasca

Entire Sentences.

III

accasca in centō anni. *Ital.* It falls out in an instant which falls not out in an hundred years.

There is *chance* in the cocks spur.

Change of pasture makes fat calves.

Charity begins at home.

Self-love is the measure of our love to our neighbour. Many sentences occur in the ancient Greek and Latine Poets to this purpose, as, *Omnes sibi melius esse malunt quam alteri.* Terent. Andr. *Proximus sum egomet mihi.* ibid. Φιλεῖ δ' ἑαυτῷ μᾶλλον ἢ δεικνύμενος, &c. V. *Erasm Adag.* Fa bone á te & tuoi, E poi à gli altri se tu puoi. *Ital.* Μισῶ ἑαυτὸν ὅστις ἑλπίσιν αὐτοῦ ἑαυτοῦ.

When good *chear* is lacking our friends will be packing.

Those that eat *cherries* with great persons shall have their eyes sprinted out with the stones.

Chickens feed capons.

i. e. As I understand it, chickens come to be capons, and capons were first chickens.

It's a wise *child* knows his own father.

Οὐ γὰρ πῶς τις ἑὸν γόνον αὐτὸς ἀνέγνω. Homer. *Odyssa.*

Childs pig, but fathers bacon.

Parents usually tell their children, this pig or this lambe is thine, but when they come to be grown up and sold, parents themselves take the money for them.

Charre-

Charre-folks are never paid.

That is, give them what you will they are never contented.

When the *child* is christned, you may have god-fathers enough.

When a mans need is supplied or his occasions over, people are ready to offer their assistance or service.

Children and fools speak truth.

The *Dutch* Proverb hath it thus, You are not to expect truth from any but children, persons drunk or mad. *In vino veritas*, we know. *Enfans & fols font Divins. Gall.*

Children and fools have merry lives.

For out of ignorance or forgetfulness and inadvertency, they are not concern'd either for what is past, or for what is to come. Neither the remembrance of the one, nor fear of the other troubles them, but onely the sence of present pain: nothing sticks upon them, they lay nothing to heart. Hence it hath been said, *Nihil scire est vita jucundissima*, to which that of *Ecclesiastes* gives some countenance. *He that encreaseth knowledge encreaseth sorrow.*

Children suck the mother when they are young, and the father when they are old.

So we have the *chink* we'll bear with the stink.

Lucri bonus est odor ex re Quâlibet. Juvenal. This was the Emperour *Vespasians* answer to those who complained of his setting gabels on urine and other sordid things.

After

After a *Christmas* comes a *Lent*.

The *Church* is not so large but the *Priest* may say Service in it.

The nearer the *Church* the further from *God*.

This is a *French* Proverb. P. es de l' eglise loin de Dieu.

Church-work goes on slowly.

Let the *Church* stand in the *Church-yard*.

Where *God* hath his *Church* the *Devil* will have his chappell.

Non si tosto si fa un tempio à Dio come il Diavolo ci fabbrica una capella appresso. *Ital.*

Pater noster built *Churches*, and *Our father* pulls them down.

I do not look upon the building of *Churches* as an argument of the goodness of the *Roman Religion*, for when men have once entertained an opinion of expiating sin and meriting heaven by such works, they will be forward enough to give not onely the fruit of their land, but even of their body for the sin of their soul: and it's easier to part with ones goods then ones sins.

Claw a *churl* by the breech, and he will sh-- in your fist.

Persons of servile temper or education, have no sense of honour or ingenuity, and must be dealt with accordingly.

Ungentem punit, pungentem rusticus ungit.

Which sentence both the *French* and *Italian* in their languages have made a Proverb. Oignez villain qu' il vous poindra. *Gall.* &c. Infomuch that one would be apt with

Aristotle to think, that there are *servi naturâ*.

The greatest *clerks*, are not always the wisest men.

For prudence is gained more by practise and conversation, then by study and contemplation.

It's the *clerk* makes the Justice.
Hasty *climbers*, have sudden falls.

Those that rise suddenly from a mean condition to great estate or dignity, do often fall more suddenly, as I might easily instance in many Court-favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens brains. *A cader va chi troppo alto sale. Ital.*

The *clock* goes at it pleases the clark.
Can jack-an-apes be merry when his *clog* is at's heels?

Close fits my shirt, but closer my skin.

That is, I love my friends well, but my self better: none so dear to me as I am to my self. Or my body is dearer to me then my goods. *Plus pres est la chair que la chemise. Gall.*

A *close* mouth catcheth no flies.

People must speak and sollicite for themselves, or they are not like to obtain preferment. Nothing carries it like to boldness and importunate, yea, impudent begging. Men will give to such *se defendendo*, to avoid their trouble, who would have no consideration of the modest, though never

so much needing or well deserving. Bocca trinciata mosca
non ci entra *Ital.*

It's a bad *cloth* indeed will take no colour.

Cattiva è quella lana che non si puo tingere. *Ital.*

Cloudy mornings turn to clear evenings.

Non si male nunc & olim sic eris.

Better see a *clout* then a hole out.

They that can cobble and *clout*, shall have work
when others go without.

Glowing *coals* sparkle oft.

When the mind is heated with any passion, it will often
break out in words and expressions, *Psalm 39. 1.*

You must cut your *coat* according to your
cloth.

Noi facciamo la spese secondo l'entrata. *Ital.* We must
spend according to our income. Selon le pain il faut le cou-
teau. *Gall.* According to the bread must be the knife. &
Fol est qui plus despend que sa rente ne vaut. *Gall.* He
is a fool that spends more then his receipts. *sumptus*
consum ne superet. Plaut. Poen. Messe tenuis propria vive.
Perf.

Every *cock* is proud on his own dunghill.

Gallus in suo sterquilinio plurimum potest. Senec. in ludi-
cro. The French say, Chien sur son fumire est hardi. A dog
is stout on his own dunghill.

Let him that is *cold* blow the coal.
 In the *coldest* flint there is hot fire.
Cold of complexion good of condition.
 A ragged *colt* may make a good horse.

An unhappy boy may make a good man. It is used sometimes to signifie, that children which seem less handsome when young, do afterwards grow into shape and comeliness: as on the contrary we say, fair in the cradle, and foul in the saddle: and the *Scots*, A kindly ayer will never make a good horse.

Company makes Cuckolds.
Comparisons are odious.
Conceited goods are quickly spent.
Confess and be hang'd.

An evill *conscience* breaks many a mans neck.
 He's an ill *cook* that cannot lick his own fingers.

Celuy gouverne bien mal le miel qui n' en taste & ses doigts n' en leche. *Gall*. He is an ill keeper of honey, who tastes it not.

God sends meat, and the Devil sends *cooks*.
 Salt *cooks* bear blame, but fresh bear shame.
Corn and horn go together.

i. e. for prices, when corn is cheap cattel are not dear, & vice versa.

Much *corn* lies under the straw that is not seen.
 More *cost* more worship.
 I'll not change a *cottage* in possession for a king-
 dome in reversion. All

All *covet* all lose.

Covetousness brings nothing home.

Qui tout convoite tout perd. *Gall.* & qui trop empoigne rien n'estrain'd. He that grasps at too much, holds fast nothing. The fable of the dog is known, who catching at the appearance in the water of the Shoulder of mutton he had in his mouth, let it drop in and lost it. Chi tutto abbraccia nulla stringa. *Ital.*

A *cough* will stick longer by a horse then half a peck of oats.

Good *counsell* lightly never comes too late.

For if good, it must suit the time when it is given.

Count not your chickens before they be hatch't.

Ante victoriam nē canas triumphum.

So many *countreys* so many customes.

Tant de gens tant de guises. *Gall.*

A man must go old to the *Court* and young to a *Clyster*, that would go from thence to heaven.

A friend in *Court* is worth a penny in a mans purse.

Bon fait avoir amy en cour, car le proces en est plus court. *Gall.* A friend in *Court* makes the process short.

Far from *Court* far from care.

Full of *courtesie* full of craft.

Sincere and true-hearted persons are least given to complement and ceremony. It's suspicious he hath some design upon me who courts and flatters me. *Chi te fa piu carezza che non vuole, O ingannato t' ha, ò ingannar te vuole. Ital.* He that makes more of you then you desire or expect, either he hath cozen'd you or intends to do it.

Less of your *courtesie* and more of your purse.

Re opitulandum non verbis.

Call me *consin* but cozen me not.
Curst *comes* have short horns.

Dat Deus immiti cornua curta bovi.

Providence so disposes that they who have will, want power or means to hurt.

Who would keep a *cow*, when he may have a pottle of milk for a penny?
Many a good *cow* hath but a bad calf.

*Ἄνδραν ἡρώων τέχνα πύματα. Heroum filii noxa. Παῦ-
ροι γὰρ τι παῖδες ὅμοιοι πύλει πύλον. οἱ πλείονες κα-
κίαι, πῦρρι δὲ τε παλῆδες ἀρεταί. Homer. Odyss. ε. Aelius
Spartianus in the life of Severus shews by many examples,
that men famous for learning, vertue, valour, success have
for the most part either left behind them no children, or
such as that it had been more for their honour and the in-
terest of humane affairs, that they had died childless. We
might add unto those which he produceth, many instances
out of our own history. So Edward the first a wise and
valiant Prince, left us Edward the second: Edward the
black Prince, Richard the second: Henry the fifth a vali-
ant and successful King, Henry the sixth a very unfortu-
nate Prince, though otherwise a good man. And yet there*

want

want not in history instances to the contrary, as among the French, *Charles Martell*, *Pipin* and *Charl main* in continual succession, so *Joseph Scaliger* the son, was in point of scholarship no whit inferior to *Julius* the father. *Fortes creantur fortibus & bonis*, &c.

Where coyn's not common, commons must be scant.

A colliers cow and an ale wives sow are always well fed.

Others say a poor mans cow, and then the reason is evident, why a colliers is not so clear.

Much coyn much care.

Crescentem sequitur cura pecuniam. Horat.

The greatest crabs are not always the best meat.

Great and good are not always the same thing, though our Language oft makes them synonymous terms, as when we call a great way a good way, and a great deal a good deal, &c. in which and the like phrases good signifies somewhat less then great, viz. of a middle size or indifferent. *Bonus* also in Latine is sometimes used in the same sense, as in that of *Persius*. Sat. 2. *Bona pars procerum*. Les grands boeufs ne font pas les grands journees. *Gall.* The greatest oxen rid not most work.

Crabs breed babs by the help of good lads.

Country wenches when they are with child usually long for Crabs: or Crabs may signifie Scolds.

There's a *craft* in dawbing. or, There is more *craft* in dawbing then throwing dirt on the wall.

There is a mystery in the meanest trade.
No man is his *crafts-master* the first day.
Nessuno nasce maestro. Ital.

Shameless craving must have, &c. V. in S.
You must learn to *creep* before you go.
Soon *crooks* the tree that good *gambrell* would be.

A *gambrell* is a crooked piece of wood on which butchers hang up the carcasses of beasts by the legs, from the Italian word *gamba* signifying a leg. Parallel to this is that other Proverb, It early pricks that will be a thorn. *Ad eò a zencris assuescere multum est.*

Each *cross* hath it's inscription.

Crosses and afflictions come not by chance, they spring not out of the earth, but are laid upon men for some just reason. Divines truly say, that many times we may read the sin in the punishment.

No *cross* no crown.
It's ill killing a *crow* with an empty sling
The *crow* thinks her own bird fairest.

Afinus afino, sus sui pulcher, & suum cuique pulchrum. So the Ethiopians are said to paint the Devil white. Every one is partial to, and well conceited of his own art, his own compositions, his own children, his own countrey, &c. Self-love is a mote in every ones eye; it influences, biases and blinds the judgements even of the most modest and perspicacious

perfpicacious. Hence it is (as *Aristotle* well obferves) that men for the moft part love to be flattered. *Rhetor.* 2. & A tous oifeaux leur nids font beaux. *Gall.* Every bird likes its own neft. A ogni grolla paion' belli i fuoi grollatini. *Ital.*

A crow is never the whiter for washing her felf often.

No carrion will kill a crow.

Cunning is no burden.

It is part of *Bias* his goods, it will not hinder a mans flight when the enemies are at hand.

Many things fall between the cup and the lip.

Multa cadunt inter calicem supremæque labra.

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἀγρῶ. *Citatur ab A. Gall o.* De la main à la bouche fo perd souvent la soupe. *Gall.* Between the hand and the mouth, the broth is many times shed. Entre la bouche & le cueil-lier vient Souvent grand deftourbier. *Gall.*

What cannot be cured, must be endured.

Levis fit patientia quicquid corrigere est nefas. *Horat. Od*

A bad custom is like a good cake, better broken then kept.

A curst curre must be tied short.

A meschant chien court lien. *Gall.*

Custom is another nature.

Desperate cuts, must have desperate cures.

D.

HE that will not be ruled by his own *dame*,
must be rul'd by his stepdame.

He *dances* well, to whom Fortune pipes.

Affai ben balla à chi Fortuna suona. *Ital.* The *French*
have a Proverb, Mieux vaut une once de fortune qu'une livre
de sagesse. Better is an ounce of good Fortune, then a
pound of good forecast.

They love *dancing* well, that dance among
thorns.

When you go to *dance*, take heed whom you
take by the hand.

It's as good to be in the *dark*, as without light.

Jone's as good as my Lady in the *dark*. *v.* in 1.

One may see *day* at a little hole.

The better *day*, the better deed.

A bon jour bon oeuvre. *Gall.*

Dicenda bonâ sunt bona verba dic.

He never broke his hour that kept his *day*.

To *day* a man, to morrow a mouse.

To *day* me, to morrow thee.

Aujourd' huy Roy, demain rien. *Gall.*

The longest *day* must have an end.

Il n' est si grand jour qui ne vienne à vespre. *Gall.* Non
vien

vien di, che non venga sera. *Ital.*

Be the day never so long, at length cometh
evenlong.

'Tis day still while the Sun shines.

Speak well of the dead.

Mortuis non conviciandum. & De mortuis nil nisi bonum.
Namque cum mortui non mordent iniquum est ut mordean-
tur.

A dead mouse feels no cold.

He that waits for dead mens shooes, may go long
enough barefoot.

A longue corde tire qui d'autrui mort desire. *Gall.* He
hath but a cold suit who longs for another mans death.

After death the Doctor.

This is a French Proverb, Apres la mort le medecin, pa-
rallel to that ancient Greek one, Μετὰ πόλεμον ἡ σμῆνα-
χία. *Post bellum auxilium.* We find it in *Quintilians* De-
clam. *Cadavirib. pasti*, with another of the like import;
Quid quod medicina mortuorum sera est? Quid quod nemo a-
quam infundit in cineres? After a mans house is burnt to
ashes, its too late to pour on water.

Who gives away his goods before he is dead,

Take a beetle and knock him on the head.

Chi dona il suo inanzi morire il s'apparecchia assai
patire. *Ital.* He that gives away his goods before death,
prepares himself to suffer.

He

He that could know what would be dear,
Need be a merchant but one year.

Such a merchant was the Philosopher *Thales*, of whom it is reported, that to make proof, that it was in the power of a Philosopher to be rich if he pleased, he foreseeing a future dearth of Olives, the year following, bought up at easie rates all that kind of fruit then in mens hands.

Out of debt, out of danger.

Ἐυδαίμων ὁ μηδὲν ὀφείλων, Happy he that owes nothing.

Desperate cuts must have, &c. v. in C.

There's difference between staring and stark blind [or mad.]

This Proverb may have a double sense, if you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of *Horace*,

Est inter Tanaim medium socrumq; Vitelli.

and is a reprehension to those who put no difference between extremes, as perfect blindness and *Lyncus* his sight.

He that would eat a good dinner let him eat a good breakfast.

Dinners can't be long, where dainties want.

He that saveth his dinner, will have the more for his supper.

This is a French Proverb, Qui garde son dîne il a mieux.

eux à souper. He that spares when he is young, may the better spend when he is old. Mal soupe qui tout disne. He sups ill who eats all at dinner.

An ounce of *discretion*, is worth a pound of wit.

The *French* say, An ounce of good fortune, &c. Θέλω πῶς σαλασῶν ἢ φρενῶν πίνον. Nazianz. *Gusta fortuna præ dolio sapientia.*

I will not make my *dish-cloth* my table-cloth.

It's a sin to belie the *Devil*.

Give the *Devil* his due.

He that takes the *Devil* into his boat, must carry him over the Sound.

He that hath shipt the *Devil*, must make the best of him.

Seldom lies the *Devil* dead in a ditch.

We are not to trust the Devil or his Children, though they seem never so gentle or harmless, without all power or will to hurt. The ancients in a Proverbial *Hyperbole*, said of a woman, *Mulieri nē credas nē mortuæ quidem*, because you might have good reason to suspect that she feigned; we may with more reason say the like of the Devil and diabolical persons, when they seem most mortified. Perchance this Proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the *French* and *Italians* than this, The Devil is dead, to signifie that a difficulty is almost conquered, a journey almost finished, or as we say, The neck of a business broken.

Talk of the *Devil* and he'll either come or send.

As

As good eat the *Devil*, as the broth he is boil'd in.

The *Devil* rebukes sin.

Clodius accusat mæchos. Aliorum medicus ipse ulceribus scates.

The *Devils* child the *Devils* luck.

He must needs go, whom the *Devil* drives.

He had need of a long spoon, that eats with the *Devil*.

The *Devil* shites upon a great heap.

The *Devil* is good when he is pleased.

The *Devil* is never nearer then when we are talking of him.

The *Devils* meal is half bran.

La farine du diable n'e que bran, or s' en va moitie en bran. *Gall.*

What is gotten over the *Devils* back, is spent under his belly.

Malè parva malè dilabuntur. What is got by oppression or extortion is many times spent in riot and luxury.

Every *dog* hath his day, and every man his hour.

All the *dogs* follow the salt bitch.

Love me and love my *dog*.

Qui aime Jean aime son chien. *Gall.* Spesse volte si ha rispetto al cane per il padrone.

He that would hang his *dog*, gives out first that

that he's mad.

He that is about to do any thing disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.

The hindmost *dog* may catch the hare.

He that keeps another mans *dog*, shall have nothing left him but the line.

This is a Greek Proverb, "Ὁς κύνα πρέφει ξένον τῷ τῷ μόνον λινῷ μένει. The meaning is, that he who bestows a benefit upon an ungratefull person, looses his cost. For if a dog break loose he presently gets him home to his former master, leaving the cord he was tied with.

What? keep a *dog* and bark my self.

That is, must I keep servants, and do my work my self.

There are more ways to kill a *dog* then hanging.

Hang a *dog* on a crabtree, and he'll never love verjuice.

This is a ludicrous and nugatory saying, for a dog once hang'd is past loving or hating. But generally men and beasts shun those things, by or for which they have smarted. Ἐν δὲ ἀνὰ πύλῃ ἀνδρῶτος τόποις τέτοις ἡκιστα πληροῦσθαι ἵδεται. *Amphis in Ampelurgo apud Stobæum.*

*Ei mea cymba semel vastâ percussâ procellâ,
Illum quo lasa est, borret adire locum. Ovid.*

Dogs bark before they bite.

It's an ill *dog* that deserves not a crust.

*Digna canis pabulo. Ἀξία ἡ κύων τῷ βρώματος. Eras.
ex Suida.*

A good *dog* deserves a good bone.

It is an ill *dog* that is not worth the whistling.

Better to have a *dog* fawn on you then bite you.

He that lies down with *dogs*, must rise up with fleas.

Chi con cane dorme con pulce si leva. *Ital.* Qui se couche avec les chiens se leve avec des puces. *Gall.*

Give a child till he craves, and a *dog* while his tail doth wave, and you'll have a fair dog, but a foul knave.

The *dog* that licks alhes trust not with meal.

The *Italians* say this of a cat, *Gatto che lecca cenere non fidar farina.*

Into the mouth of a bad *dog*, often falls a good bone.

Souvent à mauvais chien tombe un bon os en gueule. *Gall.*

Hungry *dogs* will eat dirty pudding.

Fejunus raro stomachus vulgaris temnit.

A la faim il n'y a point de mauvais pain. *Gall.* To him who is hungry any bread seems good, or none comes amiss. L' Alino chi ha fame mangia d' ogni strame. *Ital.*

It's an easie thing to find a staff to beat a *dog*: or a stone to throw at a dog.

Qui veut battre son chien trouve assez de bastons. *Gall.* Malefacere qui vult nusquam non causam invenit. *Pub. Mimus.* He who hath a mind to do me a mischief, will easily find some

some pretence. Μικρὴν πρέφασιν ἔστι τὸ πρῆξαι κακῶς.
To do evil, a slight pretence or occasion will serve mens
turns. A petite achoison le loup prend le mouton. Gall.

An old *dog* will learn no tricks, *v.* in O.

Do well and have well.

Draffe is good enough for swine.

He that's *down* down with him.

Drawn wells { are seldom dry.
 { have sweetest water.

Puteus si hauriatur melior evadit. Φρέατα ἀντλήμενα
βελτίω γίνονται. Basil. in *epist. ad Eustachium medicum.*
All things, especially mens parts, are improved and advanced
by use and exercise. Standing waters are apt to corrupt
and putrify: weapons laid up and disused do contract
rust, nay the very air if not agitated and broken with the
wind, is thought to be unhealthfull and pestilential, especially
in this our native Countrey, of which it is said, *Anglia*
ventosa, si non ventosa venenosa.

Golden *dreams* make men awake hungry.

After a *dream* of a wedding comes a corps.

Draff was his errand, but *drink* he would have.

Drunk folks seldom take harm.

This is so far from being true, that on the contrary of
my own observation, I could give divers instances of
such as have received very much harm when drunk,

Ever *drunk*, ever dry.

Parhi quo plus bibunt et plus sitiunt.

What soberness conceals drunkenness reveals.

Quod est in corde sobrii est in ore ebrui. Τὸ ἐν καρδίᾳ τῷ νηφάρῳ ὅτι τῷ γλῶττι ὅτι τῷ μεθύοντι. ἢ. καθ. αἰ. ἀδελφάς. Erasmus cites to this purpose a sentence out of Herodotus, "Ὁ.ν. κατόντι ὁμιλίῳ ἐπὶ, when wine sinks, words swim: and Pliny hath an elegant saying to this purpose, *Vinum usque alio mentis arcana prodit, ut mortificet etiam inter pocula loquantur homines, & ne per jugulum quidem rediunt voces continent.* Quid non ebrietas designat? opera recludit.

He that kills a man when he is *drunk*, must be hang'd when he is sober.

The *ducks* fare well in the Thames.

Dumb folks get no lands.

This is parallel to that, Spare to speak and spare to speed, and that former, A close mouth catcheth no flies.

E.

Early up and never the nearer.

Early sow early mow.

It *early* pricks that will be a thorn.

Soon crooks the tree that good gambrel would be.

The *early* bird catcheth the worm.

A penny-worth of *ease* is worth a penny.

The longer *East* the shorter West.

You can't *eat* your cake, and have your cake.

Vorrebbe mangiar la forcaccia & trovar la in tasca. *Ital.*

Eating

Eating and drinking takes away ones stomach.

En mangeant l'appetit se perd. To which the *French* have another seemingly contrary. En mangeant l'appetit vient, parallel to that of ours, One shoulder of mutton draws down another.

He that will *eat* the kernel must crack the nut.

Qui nucleum esse vult nucem frangat oportet. No gains without pains.

Madam *Parnel* crack the nut and *eat* the kernel.

Eaten bread is forgotten.

It's very hard to shave an *egg*.

Where nothing is, nothing can be had.

An *egg* will be in 3 bellies in 24 hours.

Better half an *egg* then an empty shell.

Better half a loaf then no bread.

Ill *egging* makes ill begging.

Evil persons by enticing and flattery, draw on others to be as bad as themselves.

All *ekes* [or helps] as the *Geni-wren* said, when she pist in the sea.

Many littles make a mickle, the whole Ocean is made up of drops. Goutte à goutte on remplit la cuve. *Gall.* And Goutte à goutte la mer s'egoute. Drop by drop the sea is drained.

Empty vessels make the greatest sound.

The Scripture saith, A fools voice is known by multitude of words. None more apt to boast then those who have least real worth; least whereof justly to boast. The deepest streams flow with least noise.

Empty hands no hawks allure.

A right *Englishman* knows not when a thing is well.

Whoso hath but a mouth, shall ne're in *England* suffer drought, *v supra*.

For if he doth but open it, its a chance but it will rain in. True it is, we seldom suffer for want of rain: and if there be any fault in the temper of our air, it is its overmoistness, which inclines us to the scurvy and consumptions; diseases the one scarce known, the other but rare in hotter Countries.

Every thing hath an *end*, and a pudding hath two.

All's well that *ends* well.

Exitus acta probat.

There's never *enough* where nought leaves.

This is an *Italian* Proverb, Non vi è à bastanza seniente avanzza. It is hard so to cut the hair, as that there should be no want and nothing to spare.

Enough is as good as a feast.

Asser y a, si trop n' y a. *Gall.*

Better be *envied* then pitied.

This is a saying in most languages, although it hath little of the nature of a Proverb in it. Φθονέεσθ, κρείσσον ἔστιν ἢ οἰκτιρεῖσθ, Herodot. in *Thalia*. Ἀλλ' ὅμως κρείσσον ἢ οἰκτεῖσθαι, Pindar. Più tolto invidia che compassione. *Ital.*

Essex stiles, *Kentish* miles, *Norfolk* wiles many men beguiles.

For stiles *Essex* may well vie with any County of *England*, it being wholly divided into small closes, and not one common held that I know of in the whole County. Length of miles I know not what reason *Kent* hath to pretend to, for generally speaking, the further from *London* the longer the miles, but for cunning in the Law and wrangling, *Norfolk* men are justly noted.

Where every hand fleeceth, &c. *v.* fleeceth.

Evening orts are good morning fodder.

The *Evening* crowns the day.

La vita il fine, e' l di loda la sera. *Ital.* The end or death commends the life, and the evening the day. *Dicq; beatus Ante obitum nemo supremūq; funera debet.* Ovid.

Of two evils the least is to be chosen.

This reason the Philosopher rendred why he chose a little wife.

Exchange is no robbery.

A bad *excuse* is better then none at all.

Experience is the mistress of fools.

Experientia stultorum magistra. Wise men learn by others

thers harms, fools by their own, like *Epimetheus*, ὅς ἐπει-
 γελόν ἐξε νόησε.

What the *eye* sees not, the heart rues not.

Le coeur ne veut doulir ce que l'oeil ne peut veoir. *Gall.*
 Therefore it is not good to peep and p y into every corner,
 to be two inquisitive into what our servants or relations do
 or say, lest we create our selves unnecessary trouble.

Better *eye* out then always aking, [or watching]
 He that winketh with one *eye*, and seeth with the
 other,
 I would not trust him, though he were my bro-
 ther.

This is only a Physiognomical observation.

He that hath but one *eye* sees the better for it.
 Better then he would do without it : a ridiculous saying.

F.

A Good face, &c. v. band.
 Faint heart ne're won fair Lady.

Ἄλλ' οἱ γὰρ ἀδυσκότες ἀνδρες ἔποτε γόπτουρον ἐξέσταν-
 το. *Suidas* ex *Enpolide*, Timidi nunquam statuere tropa-
 um. *Ja collard n' aura belle amie. Gall.* For, audentes
 fortuna juvat.

Fair feathers make fair fowls.

Fair clothes, ornaments and dresses set off persons, and
 make

make them appear handsome, which if stript of them would seem but plain and homely. God makes, and apparel shapes. I panni rifanno le stanghe, vesti una colonna & par una donna. *Ital.*

Fair words, &c. v. words.

Fair and softly goes far in a day.

Pas à pas on va bien loing. *Gall.* Chi va piano va sano è anche lontano. *Ital.* He that goes softly, goeth sure and also far. He that spurs on too fast at first setting out, tires before he comes to his journey's end. *Festina lente.*

Fair in the cradle, and foul in the saddle.

A *fair* face is half a portion.

Praise a *fair* day at night.

Or else you may repent, for many times clear mornings turn to cloudy evenings. La vita il fine e' l di loda la sera. The end commends the life, and the evening the day.

The *fairest* silk is soonest stained.

This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are more easily drawn away by evil company.

Men speak of the *Fair*, as things went with them there.

If a man once *fall*, all will tread on him.

Dejecta arbore quisvis ligna colligit. *Vulgus sequitur fortunam & odit damnatos.* *Juven.* When the tree is fallen every man goeth to it with his hatchet. *Gall.*

There's *falsehood* in fellowship.
Common *fame's* seldome to blame.

A general report is rarely without some ground. No smoke without some fire. Φῆμι δ' ἔτις πάμπαν ἀπόλλυται ἡντινα πολλοὶ λαοὶ φημίζουσιν, Θεὸς γὰρ οὐκ ἐστὶν ἡ ἀλήθεια. Hesiod.

Too much *familiarity* breeds contempt.

Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessima oriuntur; ē veritate odium, ē familiaritate contemptus, ē felicitate invidia. Plutarch.

Fancy passes beauty.

Fancy may boul't bran and think it flour.
You can't *fare* well, but you must cry roast-meat.

Sasse bonne farine sans trompe ny buccine. Gall. Boul't thy fine meal, and eat good past, without report or trumpets blast. Ὅτι δ' ἄνθρωποι σιωπῇ πίνουσιν. They that are thirsty drink silently. Si corvus tacuisset haberet

Alus dapis & rixa multo minus invidiaque. Horat.

Far fetch't and dear bought 's good for Ladies.

Loche de loin a laist assez. Gall.

Far folks fare well, and fair children die.

People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.

It's good *farting* before ones own fire.

A man *far* from his good, is near his harm.

Qui est loing du plat est prez de son dommage. *Gall.*
Far from the dish and near to his loss; for commonly they
that are far from the dish, shed their broth by the way.

As good be out of the world as out of the *fashion*.

Fat drops fall from fat flesh.

Fat sorrow is better then lean sorrow.

Better have a rich husband and a sorrowfull life then
a poor husband and a sorrowfull life with him, spoken to
encourage a maid to marry a rich man, though ill condi-
tioned.

Little knows the *fat* sow what the lean one means.

The *father* to the bough, &c. *v.* in B.

Where no *fault* is there needs no pardon.

Every man hath his *faults*, or *He is liveless*
that is faultless.

Ut vitis nemo sine nascitur. Quisque suos patimur manes.

They that *feal* [*i. e.* hide] can find.

It's good to *fear* the worst, the best will save it
self.

No *feast* to a Misers.

Il n' est banquet que d' homme chiche. *Gall.*

Little difference between a *feast* and a belly-
full.

Better come at the latter end of a *feast*, then the
beginning of a fray.

Feeling

Feeling hath no fellow.

No fence against a flail. Ill fortune.

Some evils and calamities assault so violently that there is no resisting or bearing them off.

No man loves his *fetters* though of gold.

Next to health and necessary food, no good in this world more desireable then liberty.

The *finest* lawn soonest stains.

The *fin st* shoe often hurts the foot.

There is no *fire* without some smoke.

Nul feu sans fumée. *Gall.*

Fire and water are good servants, but bad masters.

First come first served.

Qui premier arrive au moulin, premier doit moudre. *Gall.*

It's ill *fishing* before the net. One would rather think after the net.

No *fishing* to fishing in the sea.

Il fait beau pefcher en eau large. *Gall.* It's good fishing in large waters.

Fishes are cast away, that are cast into dry ponds.

It's good *fishing* in troubled waters.

Il n' y a pefche qu' en eau trouble. *Gall.* In troubled waters ;

waters; that is, in a time of publick calamity, when all things are in confusion.

Fresh *fish* and new come guests, smell by that they are three days old.

L'hoste & le poisson passe trois jours puent. *Gall. Piscis nequam est nisi recens*, Plaut. Ordinary friends are welcome at first, but we soon grow weary of them.

The best *fish* swim neer the bottom.
Still he *fisher* that catcheth one.

Tousjours pefche qui en prend un. *Gall.*

When *fliterers* meet the Devil goes to dinner.
Where every hand *fleeceth* the sheep goes naked.
All *flesh* is not venison.

This is a French Proverb, Toute chair n'est pas venaison.

Flesh stands never so high but a dog will venture his legs.

A *flow* will have an ebb.

No *flying* without wings, or,

He would fain *fly*, but he wants feathers.

Sine pennis volare haud facile est. Plaut. in *Poenulo*. Nothing of moment can be done without necessary helps, or convenient means. Non si puo volar senza ale. *Ital.*

How can the *sole* amble, when the horse and mare trot.

A *fool* and his mony are soon parted.

No *fool* to the old *fool*.

Every man hath a *fool* in his sleeve.

Fools will be meddling.

A *fool* may ask more questions in an hour, then
a wise man can answer in seven years.

A *fool* may put somewhat in a wise bodies head.

A *fools* bolt is soon shot.

De fol juge brieve sentence. *Gall.* A foolish judge
passes a quick sentence.

As the *fool* thinks, so the bell tink, or clinks.

Fools set stools for wise folks to stumble at.

Fools build houses, and wise men buy them.

Fools make feasts and wise men eat them.

Le fols font la feste & les fages le mangent. *Gall.* The
same almost word for word.

Fools lade water and wise men catch the fish.

The *fool* will not part with his bable for the
Towre of *London*.

If every *fool* should wear a bable fewell would
be dear.

Si tous les fols portoient le marotte, on ne feait de
quel bois s' eschaufferoit. *Gall.*

Send a *fool* to the market and a fool he will return
again.

The *Italians* say, Chi bestia va à Romà bestia retorna.
He that goes a beast to *Rome* returns thence a beast.
Change

Change of place changes not mens minds or manners.
Cælum non animum mutant qui trans mare currunt.

Fortune favours *fols*, or fools have the best luck.

Fortuna favet sa-vis. It's but equall, Nature having not
 that Fortune should do so.

It's good to go on *foot* when a man hath a horse
 in his hand.

Al aise marche à pied qui mene son cheval par la bride.
Gall.

Forbearance is no acquittance.

In the *forehead* and the eye the lecture of the
 mind doth lie.

Vultus index animi.

To forget a wrong's the best revenge.

Delle ingiurie il remedio è lui scordarsi. *Ital.* *Infirmi*
est animi exiguiq; voluptas Ultio. *Juv.*

It's not good praising a *ford* till a man be over.

Forewarn'd forearm'd. *Pramonitus, pramunitus.*

Forecast is better then work-hard.

Every ones faults are not written in their *fore-*
heads.

The *fox* prey's furthest from's hole.

To avoid *suspicion*. Crafty thieves steal far from home.

The

The fox never fares better, then when he's ban'd
[or curst.]

Populus me sibilat, at mihi plaudo

Ipse domi, quoties nummos contemplet in arca. Horat.

It's an ill sign to see a fox lick a lamb.

When the fox preaches, beware of your geese.
Fire quoth the fox, when he pist on the ice. *He*
saw it smoak't, and thought there would be
fire e're long.

This is spoken in derision to those which have great expectation from some fond design or undertaking, which is not likely to succeed.

Fie upon heps (quoth the fox) because he could not reach them.

The fox knows much, but more he that catcheth him.

Every fox must pay his own skin to the slayer.

Tutte le volpi si trovano in pell ceria. Ital. En fin les regnards se trouvent chez le pelletier. *Gal.* The crafty are at length surpris'd. Thieves most commonly come to the gallows at last.

What's freer then gift ?

It's good to have some friends both in heaven and hell.

He is my friend, that grindeth at my mill.

That shews me real kindness.

A friend in need is a friend indeed.

Prove

Prove thy *friend* e're thou have need.

All are not *friends*, that speak us fair.

He's a good *friend* that speaks well on's behind
our backs.

No longer foster no longer *friend*.

As a man is *friended*, so the law is ended.

Where shall a man have a worse *friend*, then he
brings from home?

Friends may meet, but mountains never greet.

Mons cum monte non miscbitur: Pares cum paribus. Two
laughty persons will seldom agree together. *Deux hommes*
se reucontent bien, mais jamais deux montagnes. Gall.

Many kinsfolk, few *friends*.

Ones kindred are not always to be accounted ones
friends, though in our Language they be synonymous terms.
There is a *friend* that sticketh closer then a brother.

One God no more, but *friends* good store.

Ἕως Θεός καὶ φίλοι πολλοί. Unus Deus, sed plures a-
mici parandi.

Where ever you see your *friend*, trust your
self.

A *friend* is never known till one have need.

Amicus certus in re incerta cernitur. Cic. ex Ennio.

Scilicet ut suum spe atur in ignibus aurum,

Tempore sic duro est inspicienda fides. Ovid.

Ἀρ' εὖς χαλῶς πέδωκεν ἄνθρωπον φίλοι. Friends
stand afar off, when a man is in adversity.

What

What was good, the *Frier* never lov'd.
When the *Frier's* beaten, then comes *James*.

Μετὰ τὸν πόλεμον ἢ συμμαχία. Sic est ad pugna par-
tes re peracta veniendum.

The *Frier* preach't against stealing when he had
a pudding in his sleeve.

Il frate predicava, che non si dovesse robbare & lui ha-
veva l' occha nel scapulario. *Ital.* The same with the *Eng-
lish*, only goose instead of pudding.

To *fright* a bird is not the way to catch her.

Qui veut prendre un oiseau qu' il ne l' affarouche.
Gall. The same with the *English*.

The *frog* cannot out of her bog.
Frost and fraud both end in foul.

A saying ordinary in the mouth of *Sr Tho. Egerton* Lord
Chancellour.

Take away *jewel* take away flame.

Remove the tale-bearer and contention ceaseth. *Sine*
Cerere & Libero friget Venus.

The *furthest* way about's the nearest way home.

What is gained in the shortness may be lost in the
goodness of the way. *Compendia plerumq; sunt di-pendia.*

Fields have eyes, and woods have ears.

Bois ont oreilles, & champs oeilleux. *Gall.* Some hear and see him whom he heareth and seeth not; For fields have eyes, and woods have ears, ye wot. *Heywood.*

G.

Touch a galled horse on the back, and he'll kick, [or wince.]

Try your skill in *galt* first, and then in gold.

In care periculum, subaudi fac. Cares olim notati sunt. quod primi vitam mercede locabant. They were the first mercenary souldiers. Practise new and doubtfull experiments in cheap commodities, or upon things of small value.

You may *gape* long enough, e're a bird fall in your mouth.

He that *gapeth* untill he be fed, well may he gape untill he be dead.

C' est folie de beer contre un four. *Gall.*

No *gaping* against an oven.

Make not a *gauntlet* of a hedging glove.

What's a *Gentleman* but his pleasure.

A *Gentleman* without living, is like a pudding without sewer.

Gentry sent to market, will not buy one bushel of corn.

Gentility without ability, is worse then plain beggery.

L

Giff

Giff gaff was a good man, but he is soon weary.

Giffe gaffe is one good turn for another.

Look not a *gift* horse in the mouth.

It seems this was a Latine Proverb in *Hieroms* time. *Erasmus* quotes it out of his preface to his commentaries on the epistle to the *Ephesians*, *Noli (ut vulgare est proverbium) equi dentes inspicere donati.* A caval donato non guardar in bocca. *Ital.* A cheval donne il ne faut pas regarder aux dens. *Gall.* It is also in other modern Languages.

There's not so bad a *Gill* but there's as bad a Will.

Giving much to the poor, doth increase a mans store.

Give a thing and take a thing, &c.

Or, *give* a thing and take again,

And you shall ride in hells wain.

Plato mentions this as a childrens Proverb in his time. *Τῶν ὀφθαλμῶν τοῦ δεινποῦ ἀφαιρέσεις ἐν βῆτι*, which with us also continues a Proverb among children to this day.

Better fill a *gluttons* belly then his eye.

Les yeux plus grands que la pance. *Gall.* Più tosto si satolla il ventre che l'occhio. *Ital.*

A belly full of *gluttony* will never study willingly, *i. e.* the old proverbial Verse.

Impletus venter non vult studere libenter.

Man doth what he can, and *God* what he will.
When *God* wills, all winds bring rain.

*Deus undecumq; iuvat modò propitiùs. Eras. La ou Dieu
veut il pleut. Gall.*

God sends corn, and the Devil marres the sack.
God sends cold after clothes.

After clothes, *i. e.* according to the peoples clothes, *Dieu*
donne le froid selon le drap. *Gall.*

God is where he was.

Spoken to encourage People in any distress.

Not *God* above, gets all mens love.

Ὁυδὲ γὰρ ὁ Ζεὺς ἔσθ' ὅαν πάμπας ἀνδάνει ἔτ' ἀνέχων.
Theogn.

God knows well which are the best Pilgrims.

What *God* will, no frost can kill.

Tell me with whom thou goest, and I'll tell thee
what thou doest.

La mala compagnia è quella che mena huomini à la fur-
ca, *Ital.*

Gold goes in at any gate except Heavens.

Philip Alexanders father was reported to say, that he
did not doubt to take any castle or citadel, let the ascent
be never so steep and difficult, if he could but drive up an
ass laden with gold to the gate.

All is not *gold* that glisters.

Toutce qui luit n' est pas or. *Gall.* Non è oro tutto quel che luce. *Ital.* Fronti nulla *fides.* *Juven.*

A man may buy *gold* too dear.

Though *good* be good, yet better is better, or better carries it.

That's my *good* that does me good.

Some *good* things I do not love, a good long mile, good small beer, and a good old woman.

Good enough is never ought.

A *good* man can no more harm then a sheep.

Ill gotten *goods*, seldom prosper.

Della robba di mal acquisto non se ne vede allegrezza. *Ital.* And, Vien presto consumato l' ingiultamente acquisto. De mal è venu l' agneau & à mal retourne le peau. *Gall.* To naught it goes that came from naught. Καὶ ἐξ ἴσου ἀτρεσιν. *Hesiod.* Mala *lucra* aequalia damnis. Male parca male dilabuntur: and, De male quæsitis vix gaudet tertius hæres. *Juven.*

That that's good sawce for a *goose*, is good for a gander.

This is a womans Proverb.

There's meat in a *gooses* eye.

As deep drinketh the *goose*, as the gander.

Goose, and gander and gosling are three sounds, but one thing.

A *Goshawk* beats not at a bunting.

Aquila non capit muscas.

Grace will last, favour will blast.

While the *grass* grows, the steed starves.

Caval non morire, che herba dè venire. *Ital.*

Grass grows not upon the high way.

Gray and green make the worst medley.

Turpe senex miles, turpe senilis amor. Ovid. An old lecher is compared to an onion, or leek, which hath a white head but a green tail.

Gray hairs are deaths blossoms.

Great gifts are from great men.

The *Gull* comes against the rain.

H.

Hackney mistress hackney maid.

Ὅμοια ἢ ἑσποῖνα τοῖαι καὶ δεσποινίδες. Cic. Epist. Att. 9. Qualis hera tales pedisseque. Et, τὰς δεσποινὰς αὐτὴν καὶ μιμνήσκει. Catula dominam imitantur. Videas autem (inquit Erasmus) et Meliteas, opulentarum mulierum delicias, fastum, lasciviam totamque; ferè morum imaginem reddere.

Had I fish is good without mustard.

Half an acre is good land.

No halting before a cripple.

For fear of being detected. Il nè faut pas clocher devant un boiteux. *Gall.*

Half an egg, &c. v. egg.

Half a loaf, v. loaf.

Help hands for I have no lands.

He is *handsom* that *handsom* doth.
 Half an hours *hanging* hinders 5 m. riding.
 It's better to be *happy* then wise.

E meglio esser fortunato che savio. *Ital.* *Gusta fortuna præ dolio sapientia.* Mieux vaut une once de fortune qu'une livre de sagesse. *Gall.* An ounce of good fortune is better then a pound of wisdom.

Happy is he whose friends were born before him.

i. e. Who hath *rem non Labore parandam sed relictam.*

Happy man *happy* dole, or *Happy* man by his dole.

Happy is the child whose father went to the Devil.

For commonly they who first raise great estates, do it either by usury and extortion, or by fraud and cozening, or by flattery and ministring to other mens vices.

Some have the *hap*, some stick i'th' gap.

Hap, and half-penny goods enough, *i. e.* Good luck is enough, though a man hath not a penny left him.

Set *hard* heart against hard hap.

Tu ne cede malis, sed contra audentior ito. In re mala animo si bono utare adjuvat.

Hard with hard makes not the stone wall.

Duro con duro non fa mai buon muro, Ital. Though I have seen at *Ariminum* in Italy an ancient Roman bridge made

made of hewn stone laid together without any mortar or cement.

Hard fare makes hungry bellies.

It's a hard winter, &c. *v.* winter.

It's a hard battel, &c. *v.* battel.

Where we least think, there goeth the *bare* away.

Harm watch, harm catch.

King *Harry* lov'd a man, *i. e.* valiant men love such as are so, hate cowards.

Most *haste* worst speed.

Come s' ha fierra non si fa mai niente che sia bene. *Ital.*
 Qui trop se haste en chemin, en beau chemin se four-
 voye souvent. *Gall.* He that walks too hastily, often
 stumbles in plain way. *Qui nimis properè minus prosperè, &
 Nimium properans serius absolvit. Et Canis festinans cacos
 parit catulos. Et festina lentè.* Tarry a little that we may
 make an end the sooner, was a saying of *S^r Amias Pauler.*
Presto & bene non si conviene. Ital. Hastily and well never
 meet.

Haste makes waste, And waste makes want,
 And want makes strife between the good man
 and his wife.

As the man said to him on the tree top, Make
 no more *haste* when you come down then
 when you went up.

Nothing most be done *hastily* but killing of
 fleas.

Hasty climbers, &c. *v.* climbers.

A *hasty* [or angry] man never wants woe, *v. A.*

Hasty People will never make good Midwives.

Hasty gamesters oversee.

No *haste* to hang true men.

It's good to have a *hatch* before the door.

High flying *hawks* are fit for Princes.

Make *hay* while the sun shines.

A great *head* and a little wit.

This is only for the clinch sake become a Proverb, for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed.

Better be the *head* of a pike, then the tail of a sturgeon.

Better be the *head* of a dog, then the tail of a lion.

Meglio è esser capo di lucertola che coda di dragone.
Ital.

Better be the *head* of an ass, then the tail of a horse.

Better be the *head* of the yeomanry, then the tail of the gentry.

E meglio esser testa di luccio che coda di sturione. *Ital.*
These four Proverbs have all the same sense, *viz.* Men love priority and precedency, had rather govern then be ruled, command then obey, lead then be led, though in an inferiour rank and quality.

He that hath no *head* needs no hat.

Qui n' a point de teste n' a que faire de chaperon. *Gall.*

A man is not so soon *healed* as hurt.

You must not pledge your own *healb.*

Healb

Health is better then wealth.

The more you *heap*, the worfe you cheap.

The more you rake and scrape the worfe fucces you have; or the more busie you are and stir you keep, the less you gain.

He that *bears* much and speaks not all, shall be wellcome both in bower and hall.

Parla poco, ascolta affai, & non fallirai. *Ital.*

Where the *hedge* is lowest commonly men leap over.

Chascun joue au Roy despoille. *Gall.* They that are once down shall be sure to be trampled on.

Take *heed* is a good read.

Or as another Proverb hath it, Good take heed doth surely speed. *Abundans cautela non nocet.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The *French* say, Qui n' a coeur ait jambes; and the *Italian* in the same words, Chi non ha cuore habbi gambe. He that hath no heart let him have heels. So we see, Nature hath provided timorous creatures, as Deers, Hares, Rabbets, with good heels, to save themselves by flight.

They that be in *hell* think there's no other Heaven.

Every

Every *herring* must hang by his own gill.

Every tub must stand upon its own bottom. Every man must give an account for himself.

Hide nothing from thy Minister, Physician and Lawyer.

Al confessor medico & avvocato Non si dè tener il vero relato. *Ital.* He that doth so doth it to his own harm or loss wronging thereby either his soul, body or estate.

Look not too *high*, lest a chip fall in thine eye.

Noli altum sapere. Mr *Howel* hath it, Hew not too high, &c. according to the *Scottish* Proverb.

The *higher* standing the lower fall.

Tolluntur in altum ut lapsu graviora ruant. The higher flood hath always the lower ebb.

The *highest* tree hath the greatest fall.

Celsæ graviore casu decidunt turres. Horat.

Up the *hill* favour me, down the hill beware thee.

Every man for *himself*, and God for us all.

Ogni un per se & Dio per tutti, *Ital.*

It is hard to break a *hog* of an ill custom.
Ne're lose a *hog* for an half-penny-worth of tarr.

A man may spare in an ill time : as some who will rather die,

die, then spend ten groats in Physick. Some have it, lose not a sheep, &c. Indeed tarr is more used about sheep then swine.

A man may *hold* his tongue in an ill time.

Amyclas silentium perdidit. It's a known story, that the *Amycleans* having been oft frightened and disquieted with vain reports of the enemies coming, made a law that no man should bring or tell any such news. Whereupon it happened, that when the enemies did come indeed, they were surpris'd and taken. There is a time to speak as well as to be silent.

Who can *hold* that they have not in their hand, *i. e.* a fart.

Home is home though it be never so homely.

Οἶκος φίλος, δῖκος ἀεὶς. Because there we have greatest freedom. *v. Eras.* *Bos alienus subinde prospectat foras.*

An *honest* mans word is as good as his *bond*.

An *honey* tongue a heart of gall.

Honours change manners.

Honores mutant mores. As poverty depresseth and debaseth a mans mind. So great place and estate advance and enlarge it; but many times corrupt and puff it up.

Where *honour* ceaseth, there knowledge decreaseth.

Honos alit artes. Quis enim virtutem amplectitur ipsam premia si tollas? On the other side.

*Sint Mæcenas non deerunt Flacce Marones:
Virgiliūq; tibi vel tua rura dabunt.*

'A hook well lost to catch a Salmon.

Il faut perdre un veron pour pescher un Saulmon. Gall.

If it were not for *hope*, the heart would break.

*Spes alunt exules. Spes servat afflictos. Ἀνὴς ἀπὸ ἔλ-
πίδος ἐπιταῖς ἐλπίσι.*

*Spes bona dat vires, animum quoq; spes bona firmat.
Vivere spe vidi qui moriturus erat.*

Hope well and have well, quoth *Hickwell*.

You can't make a *horn* of a pigs tail.

Parallel hereto is that of *Apostolius*, "Ὅχι ἐξ ἐπιπλίου ποιεῖν. An asses tail will not make a sieve. *Ex quovis ligno non fit Mercurius.*

Horns and gray hairs do not come by years.

Who hath *horns* in's bosom, let him not put them on his head.

Let a man hide his shame, not publish it.

It's a good *horse* that never stumbles: and a good wife that never grumbles.

Il n' y a si bon cheval qui ne bronche. Gall. *Quandoq; bonus dormitat Homerus.*

A good *horse* cannot be of a bad colour.

A good *horse* often wants a good spur.

It's

It's an ill *horse* will not carry his own provender.

It's an ill *horse* can neither whinny nor wag his tail.

Let a *horse* drink when he will, not what he will.

A man may lead a *horse* to the water, but he cannot make him drink unless he will.

On ne fait boire a l' Asne quand il ne veut. *Gall.* &
On a beau mener le boeuf a l' eau s' il n' a soif. *Gall.* In
vain do you lead the ox to the water, if he be not thirsty.

A resty *horse* must have a sharp spur.

A scal'd *horse* is good, &c. *v.* scald.

The common *horse* is worst shod.

A short *horse*, &c. *v.* short.

The best *horse* needs breaking, and the aptest child needs teaching.

Where the *horse* lies down, there some hair will be found. Fullers *Worth.*

The *horse* that's next the mill, &c. *v.* mill.

A gall'd *horse* will not endure the comb.

Touch a gall'd *horse*, &c. *v.* gall'd.

Il tignosa non ama il pettine. *Ital.* Jamais tigneux n'
aime le pigne. *Gall.* & Cheval roigneux n' a cure qu' on
l' estrille. *Gall.*

You may know the *horse* by his harness.

They are scarce of *horse-flesh* where two and two ride on a dog.

A short *horse* is soon wisp'd, And a bare a--
soon kist.

The

The *horfe* that draws his halter, is not quite escaped.

Non á scappato chi strascina la catena dietro. *Ital.*
n' est pas elchappée qui traîne son lien. *Gall.*

Trust not a *horses* heel, nor a dogs tooth.

Ab equinis pedibus procul recede.

He that hires the *horfe* must ride before.

The fairer the *hostess* the fouler the reckoning.

Belle *hostesse* c' est un mal pour la bourse. *Gall.*

Hot sup, hot swallow.

It chanceth in an hour, &c. *v.* chanceth.

Better ones *house* too little one day, then too big
all the year after.

When thy neighbours *house* is on fire, beware of
thine own.

Tua res agitur paries cum proximus ardet.

A mans *house* is his castle.

This is a kind of Law Proverb, *Fura publica favent privato domus.*

He that builds a *house* by the high-way side, it's
either too high or too low.

Chi fabbrica la casa in piazza, ò che è troppo alta ò troppo bassa. *Ital.*

He that buyes a *house* ready wrought, hath many
a pin and nail for nought.

Il faut acheter maison fait & femme à faire. *Gall.* A
house ready made and a wife to make. Hence we say, Fools
build houses and wise men buy them.

When a mans *house* burns, it's not good playing
at chess.

A man may love his *house* well, and yet not ride
on the ridge.

A man may love his children and relations well, and yet
not cocker them, or be foolishly fond and indulgent to them.

Huge winds blow on high hills.

Feriantq; summos fulminamontes. Horat.

Hunger is the best sauce.

Appetito non vuol salsa. *Ital.* Il n' y a sauce que d'
appetit. *Gall.* This Proverb is reckoned among the A-
phorisms of *Socrates*, *Optimum cibi condimentum japes sive*
potus. Cic. lib. 2. de finibus.

Hunger will break through stone walls.

Hungry flies bite sore.

The horse in the Fable with a gall'd back desired the flies
that were full might not be driven away, because hungry
ones would then take their places.

Hungry dogs, &c. v. dogs.

They must *hunger* in frost that will not work in
heat.

A hungry horse makes a clean manger.

Hunger makes hard bones sweet beans.

Erasmus relates as a common Proverb (among the Dutch I suppose) Hunger make raw beans relish well or taste of Sugar. *Manet hodieq; vulgè ritum proverbium. Famen efficere ut crude etiam fabæ saccharum sapiant.* *Darius* in his flight drinking puddle-water defiled with dead carcases, is reported to have said, that he never drank any thing that was more pleasant, for saith the story, *Neq; enim sitim unquam biberat*: he never had drank thirstily. The full stomach loatheth the honey-comb, but to the hungry, every bitter thing is sweet. *Prov. Τοῖς αἵτε σπεῖται ἀπὸ δούρου οἱ ὄρεσι.*

All are not hunters that blow the horn.

I.

Every Jack must have his Gill.

Chascun demande sa sorte. *Gall.* Like will to like, is ought to be written *Jyll*, for it seems to be a nickname for *Julia* or *Juliana*.

A good Jack makes a good Gill.

Bonus dux bonum reddit comitem. Inferiours imitate the manners of superiours; subjects of their Princes, servants of their masters, children of their parents, wives of their husbands. *Præcepta ducunt, exempla trahunt.*

Jack would be a gentleman, if he could but speak French.

This was a Proverb, when the Gentry brought up their children to speak *French*. After the conquest, the first Kings endeavoured to abolish the *English* Language, and introduce the *French*.

More to do with one *Jack-an apes*, then all the bears.

Jack would wipe his nose if he had it.

Jack sprat would teach his Grandame.

Ante barbam docet senex.

Of *idleness* comes no goodness.

Better to be *idle*, then not well occupied.

Præstat otiosum esse quàm nihil agere. Plin. epist. Better be idle then do that which is to no purpose, or as good as nothing; much more then that which is evil.

An *idle* brain is the Devils shop.

Idle folks have the most labour.

Idle folks lack no excuses.

No *jesting* with edge tools, or with bell-ropes.

Tresca con i fanti & lascia star i fanti. Ital. Play with children, and let the saints alone.

When the demand is a *jest*, the fittest answer is a scoff.

Better lose a *jest* then a friend.

Ill gotten goods, &c. v. goods.

Ill news comes apace.

Ill weeds grow apace.

Mauvaise herbe croist tous jours. Gall. Pazzi crescono

cono senza inaffiargli. *Ital.* Fools grow without watering. A mauvais chien la queue luy vient. *Gall.* Herba mala praelto cresce, *Ital.*

Ill will never said well.

An *inch* breaks no squares. *Some add,* in a burn of thorns.

Pour un petit n' avant n' arriere. *Gall.*

An *inch* in a mis is as good as an ell.

Jone's as good as my Lady in the dark.

Αὐτὸς ἀφ' ἑαυτοῦ γυνὴ πᾶσα ἢ αὐτῷ. *Erasmus* draws this to another sense, viz. There is no woman chaste where there is no witness: but I think he mistakes the intent of it, which is the same with ours. When candles are out all cats are gray.

No joy without annoy.

Extrema gaudii lætus occupat: & Usque adeo nulla est facera voluptas, Sollicitumq; aliquid lætis intervenit.

Strike while the *iron* is hot.

Infìn che il ferro è caldo bisogna batterlo. *Ital.* Il fait bon battre le fer tandis qu' il est chaud. *Gall.* People must then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, some of them will cool.

Ill luck is worse then found money.

He that will not endure to *itch* must endure to smart.

K.

KA me and I'll ka thee.

Da mihi mutuum testimonium. Cic. orar. pro Flacco.
Lend me an oath or testimony. Swear for me and I'll do
as much for you. Or claw me and I'll claw you. Com-
mend me and I'll commend you. & *Pro Delo Calaurium.*
Neptune changed with Latona Delos for Calauria.

Keep some till furthermore come.
The kettle calls the pot black a---

La padella dice al paiuolo vati in la, che tu mi non tin-
ga. Ital. Il lavezzo fabeffe de la pignata. Ital.

All the *keys* hang not at one mans girdle.

A piece of a *kid*'s worth two of a cat.

Who was *kill'd* by a cannon bullet, was curst in
his mothers belly.

He that *kills* a man when he's drunk, *v. in D.*

The *kiln* call's the oven burnt-house.

It's good to be near of *kin* to an estate.

A *kins* favour is no inheritance.

The *Kings* cheese goes half away in parings.

Kissing goes by favour.

Better *kiss* a knave then be troubled with him.

He that *kisseth* his wife in the market-place, shall
have enough to teach him.

If you can *kiss* the mistress, never kiss the maid.

To *kiss* a mans wife or wipe his knife, is but a thankless office.

Many *kiss* the child for the nurses sake.
A carrion *kite* will never make good hawk.

On ne feauroit faire d' une buse un espreuvier. Gall,

Many kinsfolks, &c. v. friends.

Knaves and fools divide the world.

When *knaves* fall out, true men come by their goods.

Les larrons s' entrebatent, les larcins se descouyrent.
Gall. When High-way men fall out, robberies are discovered.

Knavery may serve for a turn, But honesty is best at long run.

The more *knave* the better luck.

Two cunning *knaves* need no broker: or a cunning knave, &c.

It's as hard to please a *knave* as a Knight.
It is better to *knit* then blossom.

As in trees those that bear the fairest blossoms, as double flower'd cherries and peaches, often bear no fruit at all, so in children, &c.

Where the *knor* is loose, the string slippeth.
They that *know* one another salute afar off.

L.

AN unhappy *lad* may make a good
man.

A ragged colt, &c.

A quick *landlord* makes a carefull tenant.
He that hath some *land* must have some labour.

No sweet without some sweat, without pains no gains.

Land was never lost for want of an heir.

A i ricchi non mancano parenti. *Ital.* The rich never
want kindred.

One leg of a *lark*'s worth the whole body of a
kite.

He that comes *last* makes all fast.

Le dernier ferme la porte, ou la laisse ouverte. *Gall.*

Better *late* then never.

Il vaut mieux tard que jamais. *Gall.* Meglio tarde che
non mai. *Ital.*

It's never too *late* to repent.

Nunquam sera est. &c.

Let them *laugh* that win.

Merchand qui perd ne peut rire. *Gall.* The merchant
that

that loses cannot laugh. Give losers leave to speak, and I say,
Give winners leave to laugh, for if you do not, they'll take it.

He that buys *lawn* before he can fold it, shall
repent him before he have sold it.
They that make *laws* must not break them.

Patere legem quam ipse tulisti.

In commune jubes siquid censere tenendum,

Primus iussa subi, tunc observantior equi

Est populus, nec ferre vetat cum viderit ipsum,

Autorem parere sibi. Claudian.

Better a *lean* jade than an empty halter.
Never too old to *learn*.

Nulla aetas ad perdiscendum sera est, Ambros.

The *least* boy always carries the greatest fiddle.

All lay load upon those that are least able to bear it.
For they that are least able to bear, are least able to resist
the imposition of the burden.

Better *leave* than lack.

Leave is light.

It's an easie matter to ask leave, but the expence of a
little breath, and therefore servants and such as are under
command are much to blanie, when they will do, or neglect
to do what they ought not or ought, without asking it.

While the *l.g* warmeth, the boot harmerh.
He that doth *lend* will lose his friend.

Qui preste al amis perd au double. *Gall.* He that lends
to

to his friend, loseth double, *i. e.* both mony and friend.

Learn to *lick* betimes, you know not whose tail
you may go by.

Shew me a *liar*, and I'll shew you a thief.

Life is sweet.

While there's *life* there's hope.

Infin que v' è fiato v' è speranza, *Ital.* *Ægroto dum anima est spes est.* Tull. ad Attic. Ἐλπίδες ἐν ζώουσιν, ἀ-
νέλπιστα δὲ θανάτους. When all diseases fled out of Pando-
ra's box, hope remained there still.

There's *life* in a muscle, *i. e.* There is some
hopes though the means be but weak.

Life lieth not in living, but in liking.

Martial faith, *Non est vivere, sed valere vita.*

Light gains make a heavy purse.

Le petit gain remplit la bourse, *Gall.* They that sell for
small profit, vend more commodities and make quick re-
turns, so that to invert the Proverb, What they lose in the
hundred, they gain in the county. Whereas they who sell
dear, sell little, and many times lose a good part of their
wares, either spoil'd or grown out of use and fashion by
long keeping. Poco è spesso empie il borsetto. *Ital.* Lit-
tle and often fills the purse.

Light burdens far heavy.

Petit far deau poise à la longue, or Petite chose de loing
poise. *Gall.*

Light cheap liher yield.

M 4

That

That that costs little, will do little service, for commonly the best is best cheap.

Lightly come lightly go.
The *light* is nought for fore eyes.

A l' œil malade le lumiere nuit. *Gall.* He that doth evil hateth the light, &c.

There's *lightning* lightly before thunder.
A heavy purse makes a *ligh*: heart.
The *lion's* not half so fierce as he is painted.

Minuunt presentia famam, is a true rule. Things are represented at a distance, much to their advantage beyond their just proportion and merit. Fame is a magnifying glass.

Every one as they *like* best, as the good man said when he kist his cow.

Like will to like (as the Devil said to the Collier.) Or as the scab'd Squire said to the mangy Knight, when they both met in a dish of butter'd fish.

Ogni simile appetisce il suo simile, *Ital.* Chascun cherche son semblable, or, demande sa sorte, *Gall.* *Caleus caleam ducit, i. vetulus anum.* Significat a. similis similem delectat.

Like lips like lettuce.

Similes habent labra lactucas. A thistle is a fallet fit for an asses mouth. We use when we would signifie that, things happen to people which are suitable to them, or which they deserve: as when a dull scholar happens to a stupid or ignorant

norant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum.* Like priest, like people, and on the contrary. These Proverbs are always taken in the worse sense. *Tal carne tal cultello.* *Ital.* Like flesh like knife.

Like saint like offering.

Like carpenter like chips.

Trim tram, *like* master like man.

Quel maître tel valet, *Gall.* Tal Abbate tali i monachi. *Ital.*

A *liquorish* tongue is the purses canker.

A *liquorish* tongue a *liquorish* lecherous tail.

A *little* pot's soon hot.

Little persons are commonly choleric.

Little things are pretty. *Χαλεις βασιον ἀμειβει.*

Many *littles* make a mickle.

Ἐν γὰρ κεν καὶ μικρὸν ὄντι μικρὸν καταδεῖο· καὶ δαίμα τῶν ἐπὶ τοῖς, τάχα κεν μίχα καὶ τὸ ἥϊοντο. *Hesiod.*

Adde parum parvo magnus accervus crit.

De petit vient on au grand. and, Les petits ruisseaux font les grands rivières, *Gall.* Allekes, &c. The greatest number is made up of unites; and all the waters of the sea, of drops. *Piuma à piuma se pela l' occha.* *Ital.* Feather by feather the goose is pluckt.

Little pitchers have ears.

Ce que l' enfant oit au foyer, est bien tost cogneu jusques au Montier. That which the child hears by the fire, is often known as far as *Montier*, a Town in *Savoy*. So that it seems they have long tongues, as well as wide ears. And therefore (as *Juvenal* well said) *Maxima debetur puero reverentia.*

By

By little and little the poor whore sinks her barn,
Little said soon amended.

Little strokes fell great oaks.

multis illibus dejicitur quercus. Many strokes fell, &c.
Assiduity overcomes all difficulty. *Ἐν ὀλίγοις ὅλεσεν ὁ γυνή*
Minutula pluviz imbrem parit. Assidua stilla saxum exaruit.

Quid magis est durum saxo? quid mollius undā?

Dura tamen molli saxa cavantur aquā. Ovid.

Annulus in digito subter tenuatur habendo;

Stilliciti casus lapidem cavat, uncus aratri

Ferrens occultē decrevit vomer in armis, Lucret.

Pliny reports, that there are to be found flints worn by the feet of Pismires. Which is not altogether unlikely; for the Horse ants especially, I have observed to have their roads or foot-paths so worn by their travelling, that they may easily be observed.

A little good is soon spent.

A little stream drives a light mill.

Live and let live, *i. e.* Do as you would be done by. Let such pennyworths as your Tenants may live under you; sell such bargains, &c.

Every thing would live.

They that live longest, must go furthest for wood.

Longer lives a good fellow than a dear year.

As long lives a merry heart as a sad.

One may live and learn.

Non si finisce mai d' imparare, Ital. Ἡ γνώσις οὐκ ἔχει τέλος
ἐν πολλῇ διδασκαλίᾳ, A famous saying of Solon,

Discenti assidue multa senectū venit.

And well might he say so, for *Ars longa vita brevis*, As Hippocrates begins his Aphorisms.

They that live longest must fetch fire furthest.

They

They that *live* longest must die at last.
All lay *lead* on the willing horse.

On touche tous jours sur le cheval qui tire, *Gall.* The
horse that draws is most whipt.

Half a *loaf* is better then no bread.

It's a *long* run that never turns.

The longest day, &c. *v.* day.

Long lookt for comes at last.

Lack to the main chance.

Look before you leap, For snakes among sweet
flowers do creep.

Look not too high, &c. *v.* high.

Where the knot is *loose*, &c. *v.* knot.

No great *loss*, but some small profit.

As for instance, he whose sheep die of the rot, saves the
skins and wooll.

It's not *lost* that comes at last.

All is not *lost* that is in danger.

In *love* is no lack.

Love thy neighbour, but pull not down thy
hedge.

Better a *louse* i'th' pot then no flesh at all.

The *Scotch* Proverb saith a mouse, which is better sense,
for a mouse is flesh and edible.

He must stoop that hath a *low* door.

Lowly sit richly warm.

A mean condition is both more safe and more com-
fortable,

fortable; then a high estate,

The *lower* millstone grinds as well as the upper.

Ill *luck* is worfe, &c. v. Ill.

What is worfe then ill *luck*?

Give a man *luck*, and throw him into the sea.

The honefter man, the worfe *luck*, v. honefter.

Thieves and rogues have the beft *luck*, if they
do but scape hanging.

He that's sick of a feaver *lurden* must be cured
by the hafel gelding.

No law for *lyng*. A man may lie without dan-
ger of the law.

M.

You'll ne're be *mad*, you are of fo many
minds.

There are more *maids* then Maukin, and more
men then *Michael*, i. e. little *Mal* or
Mary.

Maids fay nay and take.

Who knows who's a good *maid*?

Every *maid* is undone.

Look to the main, &c. v. look.

Make much of one, good men are scarce.

Malice is mindfull.

Man propofes, God difpofes.

Homme propofe, mais Dieu difpofe, Gall. *Humana con-
filiis divinitus gubernantur.*

A *man's* a man though he hath but a *hose* on's head.

He that's *man'd* with boys and hors'd with colts, shall have his meat eaten and his work undone.

Many hands make light [or quick] work.

Multorum manibus grande levatur onus.

ἄλλοι δὲ τὸ ἔργον ἀμείνουν. Homer. *Unus vir nullus vir.*
Μία δὲ χεὶρ ἀδυνάμει. Euripid.

He that hath many irons, &c. *v.* irons.

Many sands will sink a ship.

We must have a care of little things, lest by degrees we fall into great inconveniences. A little leak neglected, in time will sink a ship.

Many littles, &c. *v.* little.

So many men so many minds.

Tante teste tanti cervelli, Ital. Autant de testes autant d'opinions, *Gall.* *Quot homines tot sententia,* Terent.

There are more *mares* in the wood then Grisell. You may know by the *market-folks*, how the market goes.

He that cannot abide a bad *market* deserves not a good one.

Forfake not the *market* for the toll.

No man makes haste to the *market*, where there's nothing to be bought but blows.

The *masters* eye makes the horse fat.

L'occhio del padrone ingrassa il cavallo, Ital. *L'oeil du*

du maître engraisse le cheval. Gall. Καὶ τὸ Πίσσα
 Λίβυς Σπόρδισμα εἶναι ἔχει, ὁ μὲν γὰρ ἐρωτηθεὶς
 μάλιστα ἵππον παίνει, ὁ τὸ δειπνόν οὐδ' αὖτις
 ὁ δὲ Λίβυς ἐρωτηθεὶς πρὸς κόπον αἰεῖται; τὰ τὸ δειπνόν
 τὸ ἵππον ἔχει. Arist. Oeconom. 2. The answers of *Peri*
 and *Libys* are worth the observing. The former being asked,
 what was the best thing to make a horse fit, answered
 the master's eye: the other being demanded what was the
 best manure, answered the master's footsteps. Not impertinent
 to this purpose, is that story related by *Gellius*,
 a fat man riding upon a lean horse asked, how it came to pass
 that himself was fat, and his horse so lean. He answered
 because I feed my self, but my servant my horse.

That is not always good in the *man* that is sweet
 in the mouth.

Who that may not as he will, &c. *v.* will.

Every *may be* hath a *may not be*.

Two ill *meals* make the third a glutton.

Measure is a treasure.

After *meat* comes mustard.

When there is no more use of it.

Meat is much, but manners is more.

Much *meat* much maladies.

Surfetting and diseases often attend full tables. Our nation
 in former time, hath been noted for excess in eating,
 and it was almost grown a Proverb, That *English* men dig
 their graves with their teeth.

Meat and matters hinder no mans journey.

In other words, Prayers and provender, &c.

He that will meddle with all things, may go
shoe the gossins.

C'è da fare per tutto, diceva colui che feriava l'occhia.
Ital.

Of little meddling comes great ease.
It's merry in the hall when beards wag all.

When all are eating, feasting or making good cheer. By
the way we may note that this word cheer, which is parti-
cularly with us applied to meats and drinks, seems to be de-
rived from the Greek word χαρά signifying joy: As it doth
also with us in those words chearly and cheartull.

Merry meet merry part.

Be merry and wise.

The more, the merrier, the fewer the better
chear.

Merry is the feast-making till we come to the
reckoning.

As long lives a merry, &c. *v.* lives.

Can Jack-an-apes be merry, &c. *v.* clog.

Who doth sing so merry a note, &c. *v.* sing.

Mickle ado and little help.

Might overcomes right.

No mill no meal.

*Ὁ φεύγων μύλον ἀλφίτη φεύγει. Qui fugit molam
fugit farinam. Μήτε μοι μέλι, μήτε μέλιττα. He that
would have honey, must have bees. Erasmus liith, they
commonly say, He that would have eggs, must endure the
cackling of hens. It is I suppose a Dutch Proverb.

Much

Much water goes by the *mill*, the miller knows not of.

Affai acqua passa per il molino che il molinaio non vede.
Ital.

An honest *mill*er hath a golden thumb:
In vain doth the *mill* clack, if the miller his
hearing lack.

Every *mill*er draws water to his own mill.

Amener eau au moulin, or, Tirer eau en son moulin,
Gall. Tutti tira l' acqua al suo molino. *Ital.*

The horse next the *mill*, carries all the grist.
My *mind* to me a kingdom is.
A pennyworth of *mirth* is worth a pound of sor-
row.

*Mischief*s come by the pound, and go away by
the ounce.

I mali vengono à carri & fuggino a onze. *Ital.*

Better a *mischief*, then an inconvenience.

That is, better a present mischief that is soon over, than
a constant grief and disturbance. Not much unlike to that,
Better eye out, then always aking. The *French* have a Pro-
verb in sense, contrary to this, Il faut laisser son enfant
morneux plus tost que luy arracher le nez. Better let ones
child be snotty then pluck his nose off. Better endure some
small inconvenience, then remove it with a great mischief.

There's no feast to the misers, *v.* feast.

Mis-

Misfortunes seldom come alone.

The French say, *Malheur ne vient jamais seul*. One misfortune never came alone. & Apres perdre perd on bi.n. When one begins once to lose, one never makes an end. & Un mal attire l'autre. One mischief draws on another, or one mischief falls upon the neck of another. *Fortuna nulli obesse continua est semel.*

Misreckoning's no payment.

Misunderstanding brings lies to town.

This is a good observation, lies and false reports arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter, in some considerable circumstance or particular; the second him, and so at last the truth is lost, and a lie passes currant.

Money will do more then my lords letter.

It's *money* makes the mare to go.

Pecunie obediunt omnia. Ἀρχαῖς λοῦχαῖσι μάχεται.
&c. I danari fan co-rere i cavalli. *Ital.*

Prate is but prate, it's *money* buyes land.

Beauty is potent, but *money* is omnipotent.

Amour fait beaucoup, mais a gent fait tout. & Amour fait rage, mais argent fait marriage, *Gall.* Love makes rage, And money makes marriage.

God makes, and apparel shapes, but *money* makes the man.

Pecunia vir. Χρῆματα ἀνὴρ. *Tanti quantum habeas fis,*
Horat.

N

Tell

Tell *money* after your own father.

Do as the *most* do, and fewest will speak evil of thee.

The *moon's* not seen where the sun shines.

A *mote* may choke a man.

A child may have too much of his *mother's* blessing.

Mother's are oftentimes too tender and fond of their children. Who are ruined and spoiled by their cockering and indulgence.

The *mouse* that hath but one hole is easily taken.

Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi. *Ital.* La souris qui n' a qu' une entrée est incontinent happée, *Gall.* *Mus non uni fudit antro.* Good riding at two anchors, having two strings to ones bow. This sentence came originally from *Plautus in Truculento*, v. *Erasm.* Adag.

A *mouse* in time may bite in two, &c. *v.* time. God never sends *months*, but he sends meat.

This Proverb is much in the mouth of poor people: who get children, but take no care to maintain them.

Much would have more.

Multa potentibus desunt multa, Horat.

Credierunt & opes & opum furiosa Cupido,

Ut quod possideant plurima plura perant.

Sic quibus intumuit iussusa venter ab unda,

Quo plus sunt poræ plus sitiuntur aquæ. Ovid. Fast.

Muck and money go together.

Those that are slovenly and dirty usually grow rich, not they that are nice and curious in their diet, houses and clothes.

Murder will out.

This is observed very often to fall out in the immediate sense, as if the Providence of God were more then ordinarily manifested in such discoveries, It is used also to signify, that any knavery or crime or the like will come to light.

Men *use* as they *use*, *measure* other folks corn by their own bushel.

When a *musician* hath forgot his note, he makes as though a crum stuck in his throat.

Ἀπειδ Ἰάλης Βήξ. When a singing-man or musician is out or at a loss, to conceal it he coughes. Βήξ ἀπὸ πρῶτος. Some seeking to hide a scape with a cough, render themselves doubly ridiculous.

He loves *mutton* well, that dips his bread in the wooll.

N.

IF ones name be up he may lie in bed.

Qui a bruit de se lever matin peut dormir jusques a diner, Gall. Etiam trimestres liberi felicibus, Sue.

N 2

He

He that hath an ill *name* is half hanged.

Take away my good *name* and take away my life.

Naught is never in danger.

Near is my petticoat, &c. *v.* petticoat.

Necessity hath no law.

Ἀνάγκη ἐστὶ θεοὶ μάχεται. La necessita non ha legge.
Ital. Ingens telum necessitas. Cic. de Amic.

Necessity is cole-black.

They *need* much whom nothing will content.

Need makes the old wife trot.

Bisogno la trottar la vecchia, *Ital.* Besoign fait vieille trotter, *Gall.* All the same, word for word.

Need will have it's course.

Need makes the naked man run, [or the naked quean spin.]

A good *neighbour*, a good goodmorrow.

Qui à bon voisin à bon matin, *Gall.* Chi ha cattivo vicino ha il malmatino, *Ital.* Aliquid mali propter vicinum malum, Plaut. in Merc. Πῖμα καχὸς γείτων ὅσων τ' ἀγαθὸς μέγ' ὀφείλει, *Hesiod.* Themistocles having a farm to sell, caused the crier who proclaimed it, to add that it had a good neighbour : rightly judging that such an advantage would make it more vendible.

Love thy neighbour, &c. *v.* in L.

Neighbour-quart is good quart, *i. e.* Gisse gaffe is a good fellow.

He dwells far from *neighbours* [or hath ill neigh-

neighbours] that's fain to praise himself.

Proprio laus sordet in ore. Let another man praise thee
and not thine own mouth, a stranger and not thine own lips.

Here's talk of the *Turk* and *Pope*, but it's my
next *neighbour* does me the harm.

You must ask your *neighbour* if you shall live in
peace.

The rough *net*'s not the best catcher of birds.

New lords new laws.

De nouveau seigneur nouvelle mesnie, *Gall.*

Every one has a penny to spend at a *new* Ale-
house.

A *new* broom sweeps clean.

No penny no, &c. *v.* penny.

No mill no, &c. *v.* mill.

No silver no, &c. *v.* silver.

No living man all, &c. *v.* all.

One may know by your *nose*, what portage you
love.

Every mans *nose* will not make a shooing horn.

Non cuius homini contingit adire Corinthum, Horat.

Where *nothing* is a little doth ease.

Where *nothing* 's to be had, the King must lose
his right.

Nemo da quello che non ha, *Ital.* Le Roy perd sa rente
ou il n'y a que prendre, *Gall.*

One year a *nurse* and seven years the worse.

Because feeding well and doing little she becomes liquorish and gets a habit of idleness.

Fair fall *nothing* once by the year.

It may sometimes be better to have nothing than something. So said the poor man, who in a bitter snowy morning could lie still in his warm bed, when as his neighbours who had sheep and other cattel, were fain to get up betimes and abroad, to look after and secure them.

O.

AN unlawfull *oath* is better broke then kept.

He that measureth *oil*, shall anoint his fingers.

Qui mesure l' huile il s' en oingt les mains, *Gall.*

To cast *oil* in the fire 's not the way to quench it.
Old men are twice children.

Δις πῦρ δὲ οὐ γέγραπται. And that not in respect of the mind only, but also of the body,

Old be or young die.

Never too old to learn. *v.* learn.

Older and wiser.

*Discipulus est prioris posterior dies, Senec. Nungum in-
quisquam bene subdūctā ratione ad vitam fuit, quin res, a-
tas usus semper aliquid apporet novi, &c. Terent. Inegrandū
d' aucti πολλὰ διδασκόμεθα.*

You

You can't catch *old* birds with chaff.

Annoſa vulpes non capitur laqueo.

If you would not live to be *old*, you muſt be hang'd when you are young.

Young men may die, *old* men muſt.

The *old* woman would never have look't for her daughter i'th' oven, had ſhe not been there her ſelf.

Se la madre non foſſe mai ſtata nel forno, non vi cercarebbe la figlia. *Ital.* The ſame to a word.

An *old* ape hath an old eye.

An *old* dog biteth ſore.

Un vieil chien jamais ne jappe en vain, *Gall.*

Of young men die many, of *old* men ſcape not any.

De Giovane ne muoiono di molti, di vecchi ne ſcampa neſſuno, *Ital.*

An *old* fox needs learn no craft.

An *old* ſack asketh much patching.

Old men and far travellers may lie by authority.

Il à beau, mentir qui vient de loin. *Gall.*

Better keep under an *old* hedge, then creep under a new furze-buſh.

As the *old* cock crows, ſo crows the young [or
N 4 fo

so the young learns.]

Chi di gallina nasce conven che rozole, *ital.* Some have it,

The young pig grunts like the *old* sow.

An *old* thief desires a new halter.

Old cattel breed not.

This I believe is a true observation, for probable it is, that all terrestrial animals both birds and beasts have in them from the beginning, the seeds of all those young they afterwards bring forth, which seeds, eggs if you so please to call them; when they are all spent, the female becomes infertile or ceases to breed. In birds these seeds or eggs are visible, and *Van Horn* hath discovered them also in beasts,

An *old* naught will never be ought.

An *old* dog will learn no tricks.

It's all one to physick the dead, as to instruct old men. *Nεκρὸν ἰατρῶσθαι καὶ γέροντα νουθετεῖν τῶν αὐτῶν ἔστι.* *Senis mactare inguam* is an absurd impossible thing. Old age is intactable, morose, slow and forgetfull. If they have been put in a wrong way at first, no hopes then of reducing them. *Senex psittacus negligit scrulam.*

An *old* man hath one foot in the grave.

An *old* man is a bed full of bones.

The *old* withy tree would have a new gate hung at it.

Old mares lust after new cruppers.

That that's *one* mans meat's another mans poison.

L' un mort dont l' autre vit, *Gall.*

One swallow makes not a spring, nor one woodcock a winter.

This is an ancient Greek Proverb. *Arist. Ethic. Nicom.*

lib. 1. Μία χελιδὼν ἔαρ ἐ ποιεῖ.

One shoulder of mutton draws down another.

En mangeant l' appetit vient. *Gall.*

One mans breath's another mans death.

One man may better steal a horse, then another look over the hedge.

If we once conceive a good opinion of a man, we will not be persuaded he doth any thing amiss; but him whom we have a prejudice against, we are ready to suspect on the slightest occasion. Some have this good fortune, to have all their actions interpreted well, and their faults overlooked; others to be ill beheld and suspected, even when they are innocent. So parents many times are observed to have great partiality towards some child; and not to be offended with him for that, which they would severely punish in their other children.

One beats the bush and another catcheth the bird.

Il bat le buisson sans prendre l' oisillon. *Gall. Alii se-mentem faciunt, alii merent.* This Proverb was used by Henry the sixth, at the siege of Orleans: when the citizens besieged by the English, would have yielded up the town to the D. of Burgundy who was in the English camp, and not to the King. He said, shall I beat the bush and another take the bird? no such matter. Which words did so offend the Duke, that he made peace with the French, and withdrew from the English.

One doth the scath and another hath the scorn,
i. e. One doth the harm and another bears
 the blame. Scath signifies losse or harm.

Opportunity makes the thief.

Occasio facit furem. Therefore, masters and superiours
 and house-keepers ought to secure their moneys and goods
 under lock and key; that they do not give their servants,
 or any others, a temptation to steal.

It is good to cry ule at *other mens costs*. Ule that
 is Christmase.

It's time to set in when the *oven* comes to the
 dough,

i. e. Time to marry when the maid woes the man: pa-
 rallel to that *Cheshire* Prov. It's time to yoke when the cart
 comes to the caples, *i. e.* horses.

All's *out* is good for prisoners but naught for the
 eyes.

It's good for prisoners to be out, but bad for the eyes to
 be out. This is a droll used by good fellows when one
 tells them, all the drink is out.

God send us of our *own* when rich men go to
 dinner.

Let him that *owns* the cow take her by the tail.

Tis good christening a mans *own* child first.

The *ox* when wearieft treads surest.

Bos lassus fortius figit pedem. Those that are slow are
 sure.

P.

A Small pack, &c. v. small.
Pain is forgotten where gain follows.
 Great *pain* and little gain make a man soon
 weary.

Without *pains* no gains.

Dii laboribus omnia vendunt.

It's good enough for the *Parson* unless the pa-
 rish were better.

It's here supposed that if the Parish be very bad the Par-
 son must be in some fault; and therefore any thing is good
 enough for that Parson whose Parishioners are bad, either
 by reason of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, &c.

Pinguis venter non gignit sensum tenuem. This *Hierom*
 mentions in one of his Epistles as a Greek Proverb. The
 Greek is more elegant.

Παχὴν γαστὴρ λεπτὸν ἐκτελεῖ νόον.

All the honesty is in the *parting*.

Patch by *patch* is good husbandry, but *patch*
 upon *patch* is plain beggery, or

One *patch* on a knee, &c.

Two *patches* on a knee, &c.

Patience with poverty, is all a poor mans re-
 medy.

Patience

Patience perforce is a medicine for a mad dog.

Patience is a plaister for all sores.

Pauls will not always stand.

A fair *pawn* never sham'd his master.

A good *pay-master* needs no surety, or Starts not at assurances.

Once *paid* never craved.

He that *pays* last, never pays twice.

He that cannot *pay*, let him pray.

They take a long day that never *pay*.

He that would live in *peace* and rest, must hear and see and say the best.

Oy, voy, & te tais, si tu veux vivre en paix, *Gall.* Ode, vede, tace, Se vuoi viver in pace, *Ital.*

Pen an ink is wits plough.

A *penny* in my purse will bid me drink when all the friends I have will not.

Penny in pocket's a good companion.

No *penny* no *pater noster*.

That *penny* is well spent that saves a groat.

Bonne la maille qui suave le denier, *Gall.* The halfpenny is well spent that saves a penny.

Penny and penny laid up will be many.

Who will not keep a *penny* shall never have many.

The greatest sum is made up of pence : and he that is prodigall of a little can never gain a great deal : besides by his squandering a little one may take a scantling of his inclination.

Near

Near is my *petticoat*, but nearer is my *smock*.

Mu chemise m' est plus proche que ma robe. *Gall.*
 Tocca piu la camisia ch' il gippone, *Ital. i. e. Tunica pallio*
propior. Ἀπότρεσν ἢ γόνυ νῦναι. *Theocr.* Some friends
 are nearer to me than others: my Parents and Children
 then my other Relations, those then my neighbours, my
 neighbours then strangers: but above all I am next to my
 self. Plus pres est la chair que la chemise. *Gall.* My flesh
 is nearer than my shirt.

If *Physick* do not work, Prepare for the kirk.
 I'll not buy a *pig* in a poke.

The *French* say chat en poche, *i. e.* a cat in a poke.

Pigs love that lie together.

A familiar conversation breeds friendship among them
 who are of the most base and sordid natures.

When the *pig's* profer'd hold up the poke.

Never refuse a good offer.

He that will not stoop for a *pin*, shall never be
 worth a point.

He can ill *pipe*, that wants his upper lip.

Things cannot be done without necessary helps and in-
 struments.

No longer *pipe* no longer dance.

Pigs not against the wind.

Chi piscia contra il vento si bagna la camiscia, *Ital.*
 He

He that pisseth against the wind, wets his shirt, It is to a mans own prejudice, to strive against the stream; he wears himself and loses ground too. Chi spuda contra il vento si spuda contra il viso. *Ital.* He that spits against the wind spits in his own face.

The *pitcher* doth not go so often to the water, but it comes home broken at last.

Tant souvent va le pot à l' eau que l' anse y demeure, *Gall.* Quem sæpe tranfit aliquando invenit. *Sen. Trag.*

Foolish *piry* spoils a city.

Plain dealing's a jewel but they that use it die beggers.

He *plays* well that wins.

As good *play* for nothing as work for nothing.

He that *plays* more then he sees forfeits his eyes to the King.

He had need rise betimes that would *please* every body.

He that would *please* all and himself too, Undertakes what he cannot doe.

Ὅυδὲ γὰρ ὁ Ζεὺς ἔσθ' ἰσὺ πάντας ἀνδρας ἔτ' ἀνέχων. *Theogn.*

Pleasing ware is half sold.

Chose qui plaist est à demi vendu. *Gall.* Mercantia chi piace è meza venduta. *Ital.*

Short *pleasure* long lament, v. in S.

Plenty makes dainty.

The *plow* goes not well if the *plow-man* holds it not.

He that by the *plow* would thrive Himself must either hold or drive.

There belongs more then whistling to going to *plow*.

A man must *plow* with such oxen as he hath.

He is *poor* indeed that can promise nothing.

Poor folks are glad of pottage.

Poor and proud, sic, sic.

The devil wipes his tail with the *poor* mans pride.

A *poor* mans table is soon spread.

Possession is eleven points of the Law, and they say there are but twelve.

A cottage in possession, &c. v. cottage.

If you drink in your *pottage*, you'll cough in your grave.

When *poverty* comes is at the doors, love leaps out at the windows.

Plain of *poverty* and die a begger.

Poverty parteth good fellowship.

Pour not water on a drown'd mouse.

i.e. Add not affliction to misery.

Praise a fair day, &c. v. fair.

Praise the sea, &c. v. sea.

Prayers and provender hinder no mans journey.

They shall have no more of our *prayers* then we of their pies (quoth the Vicar of *Layton*.)

He that would learn to *pray*, let him go to sea.

Qui veut apprendre à prier, Aille souvent sur la mer, *Gal.*

Pres-

Prettiness makes no pottinge.

Pride will have a fall.

Pride feels no cold.

Pride goes before, shame follows after.

It's an ill *procession* where the Devil carries the crois.

A *proud* mind and a beggers purse agree not well together.

There's nothing agrees worse then a *proud* mind and a beggers purse.

As *proud* come behind as go before.

A man may be humble that is in high estate, and people of mean condition may be as proud as the highest.

It's good beating *proud* folks, for they'll not complain.

The *Priest* forgets that he was a clerk.

Proud upstarts remember not the meanness of their former condition.

He that *prieth* into every cloud, may be stricken with a thunderbolt.

Proffer'd service [and so ware] stinks.

Merx ultronea putet, apud Hieronym. Erasmus saith, *Quin vulgo etiam in ore est, ultro delatum obsequium plerumque ingratum esse.* So that it seems this Proverb is in use among the Dutch too. Merchandise offered is à demi vendue, *Gall.* Ware that is proffer'd is sold for half the worth, or at half the price.

All *promises* are either broken or kept.

This is a *flam* or *droll*, used by them that break their word.

The *properer* man [and so the *honester*] the worse luck.

Aux bons meschet il, *Gall.*

Better some of a *pudding* then none of a pie.

There's no deceit in a bag *pudding*.

The proof of the *pudding* is in the eating.

Pull hair and hair, and you'll make the carle bald.

Canda pilos equina paulatim vellere. There is a notable story of *Sertorius* mentioned by *Plutarch* in his life. He to persuade his souldiers that counsel was more available then strength, causes two horses to be brought out, the one poor and lean; the other strong and having a bushy tail. To the poor weak horse he sets a great, strong, young man. To the strong horse he sets a little weak fellow, each to pluck off his horses tail. This latter pulling the hairs one by one, in a short space got off the whole tail: whereas the young man catching all the tail at once in his hands, fell a tugging with all his might, labouring and sweating to little purpose; till at last he tired, and made himself ridiculous to all the company. *Piuma à piuma se pela l' oca.* *Ital.* Feather by feather the goose is pluckt.

Like *punishment* and equal pain, both key and key-hole do maintain.

Let your *purse* be your master.

Messe tenus propria vive.

O

All

All is not won that is put in the *purse*.
 He that shews his *purse* longs to be rid of it.
 Be it better or be it worse, be rul'd by him that
 bears the *purse*.
 That's but an empty *purse* that is full of other
 mens money.

Q.

Quick at meat, quick at work.

Bonne beste s' eschauffe en mangeant, *Gall*. A good
 beast will get himself on heat with eating. *Hardi gaigneur*
hardi mangeur, Gall.

We must live by the *quick*, and not by the dead.
 Any thing for a *quiet* life.
 Next to love *quietness*.

R.

Small *rain* lays great dust.

Petite pluye abat grand vent. Small rain, or a little
 rain lays a great wind, *Gall*. So said a mad fellow, who
 lying in bed bepist his farting wives back.

After *rain* comes fair weather.
Raise no more spirits then you can conjure
 down.

Thou

Thou art a bitter bird, said the *Raven* to the
Sterling.

Raw leather will stretch.

There's *reason* in roasting of eggs.

Est modus in rebus.

No receiver no thief.

The receiver's as bad as the thief.

Ἀποφραγε κλωπες καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.
Phocyl.

He that *reckons* without his host, must reckon
again.

Chi fa conto senza l' hoste fa conto due volte, *Ital.* Qui
compte sans son hoste, il lui convient compter deux fois, *Gal.*

Even *reckoning* keeps long friends.

A vieux comptes nouvelles disputes, *Gall.* Old reck-
onings breed new disputes or quarrels. Conto spesso è a-
micizia longa, *Ital.*

Never *refuse* a good offer.

If I had *reveng'd* all wrong, I had not worn
my skirts so long.

'Tis brave scrambling at a *rich* mans dole.

Soon ripe soon rotten.

Cito maturum cito putridum. Odi pueralum praecoci sapi-
entia, *Apul.* It is commonly held an ill sign, for a child
to be too forward and ripe-witted, viz. either to betoken
premature death, according to that motto I have somewhere
seen under a coat of arms,

Is cadit ante senem qui sapit ante diem ;
or to betoken as early a decay of wit and parts. As trees
that bear double flowers, viz. Cherries, Peaches, &c. Bring
forth no fruit, but spend all in the blossom. Wherefore as
another Proverb hath it ; It is better to knit then blossom.
Præsto maturo, præsto marzo. Ital.

Why should a *rich* man steal ?
Men use to worship the *rising* sun.

Plures adorant solem orientem quam occidentem. They
that are young and rising have more followers, then they
that are old and decaying. This consideration, it is thought,
withheld Queen *Elizabeth*, a prudent Princess, from declar-
ing her successour.

All's lost that's put in a *ruven* dish.

All is lost that is bestowed upon an ungratefull person ;
he remembers no courtesies. *Perit quod factis ingratis. Senec.*

He loves *roast-meat* well, that licks the spit.
Many talk of *Robin Hood*, that never shot in his
bow.

And many talk of little *John* that never did him
know.

Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no skill in,
or experience of. *Robert Hood* was a famous robber in the
time of King *Richard* the first : his principal haunt was a-
bout *Shirewood* forest in *Nottingham-shire*. *Camden* calls
him, *prædonem mitissimum*. Of his stolen goods he afford-
ed good penny-worths, Lightly come lightly go. *Meli-*
parlan di Orlando chi non viddero mai suo brando. Ital.
Non omnes qui citharam tenent citharædi.

Spare the *red* and spoil the child.

A *rogues* wardrobe is harbour for a louse.

A *lling* stone gathers no moss.

Saxum volutum non obducitur musco. Ἀίδος κυλιν-
διδου τὸ φῦλον ἔπειται. *Pietra moscia non fa muschio,*
Ital. La pierre souvent remuée n' amasse pas volontiers
mousse. *Gall.* To which is parallel that of *Fabius, Qu.*
Planta quæ sæpius transfertur non coalescit. A plant often
removed cannot thrive.

Rome was not built in one day.

Rome n' a ste basti tout en un jour, *Gall.* & Grand
bien ne vient pas en peu d' heures. A great estate is not
gotten in a few hours.

Name not a *rope* in his house that hang'd him-
self.

No *rose* without a thorn.

Nulla est sincera voluptas.

The fairest *rose* at last is withered.

The rough net, &c. *v.* net.

At a *round* table there's no dispute of place.

This deserves not place among Proverbs, yet because
I find it both among our *English* Collections, and likewise
the *French* and *Italian*, I have let it pass. A tavola tonda
non si contende del luoco, *Ital.* Ronde table oste le debar,
Gall.

He may ill *run* that cannot goe.

He that *runs* fastest, gets most ground.

There's no general *rule* without some exce-
ption.

S.

AN old sack, &c. *v.* old.
Set the *saddle* on the right horse.

This Proverb may be variously applied; either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able.

Where *saddles* do lack, better ride on a pad,
then the bare horse-back.

Δούτεγς πῶς.

Sadness and gladness succeed each other.
It's hard to *sail* o're the sea in an egg shell.
A young *saint* an old devil, *v.* young.
A good *salade* is the prologue to a bad supper.
Ital.

There's a *salve* for every sore.

A ogni cosa è rimedio fuora qu' alla morte. *Ital.* There's
a remedy for every thing but death.

Save something for the man that rides on the
white horse.

For old age, wherein the head grows white. It's somewhat a harsh *Metaphor* to compare age to a horse.

Some *sauers* in a house do well.

Every

Every penny that's *saved* is not gotten.
 Of *saving* cometh having.
 Learn to *say* before you sing.
 He that would *fail* without danger, must never
 come on the main sea.
Saying and doing are two things.

Du dire au faict y a grand traict, *Gall.*

Say well and do well end with one letter, *Say*
 well is good, but do well is better.
 One *scab'd* sheep will marr a whole flock.

Un a pecora infetta n' anmorba una setta, *Ital.* Il nè
 faut qu' une brebis rogneuse pour gaster tout le troupeau,
Gall. *Grex totius in agris unius scabie cadit*
& porrigine porci, Juvenal.

Scald not your lips in another, &c. *v.* another.
 A *scalded* cat fears cold water.

Can scottato d' acqua calda ha paura poi della fredda,
Ital. Chat eschaude craint l' eau froide. *Gall.*

A *scal'd* head is soon broken.
 A *scal'd* horse is good enough for a *scab'd* squire.
Dignum patellâ operculum,

Among the common people *Scoggin's* a doctour.

'Εν ἀμύσσις καὶ νόσος φέρηται. *Est autem Cory-*
dis viliissimum auricula genus minimèq; canorum.

Who more ready to call her neighbour *scold*,
 O 4 then

then the errantest scold in the parish?

Scorning is catching.

He that scorns any condition, action or employment, may come to be, nay often is driven upon it himself. Some word it thus: Hanging's stretching, mocking's catching.

Scratch my breech, and I'll claw your elbow.

Mutuum muli scabunt. Ka me and I'll ka thee. When undeserving persons commend one another. *Manus manum fricat & Manua manum lavat.* Differ not much in sense.

Praise the sea, but keep on land.

Loda il mare & tieni à terra, Ital.

The second blow makes the fray.

Seldom seen soon forgotten.

Seeing is believing.

Chi con l' occhio vede, col cuor crede. Ital.

Seek till you find, and you'll not lose your labour.

Seldom comes a better.

To see it rain is better then to be in it.

The self-edge makes shew of the cloth.

Self do, self have.

Self-love's a mote in every mans eye.

Service is no inheritance.

A young serving-man, &c. v. young.

It's a shame to steal, but a worse to carry home.

Shameless craving must have shamefull nay.

A bon demandeur bon refuseur, Gall.

It's very hard to shave an egg, *v. egg.*

A barber learns to *shave* by shaving of fools.

A barbe de fol on apprend à raire, *Gall.* Ala barba de pazzi il barbiere imparà a radere, *Ital.* He is a fool that will suffer a young beginner to practise first upon him.

It's ill *shaving* against the wooll.

He that makes himself a *sheep*, shall be eaten by the wolf.

Chi pecora si fa il lupo la mangia, *Ital.* Qui se fait brebis le loup le mange, *Gall.* He that is gentle, and puts up affronts and injuries shall be sure to be loaden. *Veterem ferendo injuriam invitas novam*, Terent. *Post folia cadunt arbores*, Plaut.

Shear *sheep* that ha's them.

The difference is wide that the *sheets* will not decide.

He that *shows* his purse, &c. *v. purse.*

Hang him that hath no *shifts*.

A bad *shift*, &c. *v. bad.*

A good *shift* may serve long, but it will not serve ever.

Close fits my shirt, &c. *v. close.*

Shitten luck's good luck.

The wearer best knows where the *shoe* wrings him.

Every *shoe* fits not every foot.

It is therefore an instance of absurd application, *Eundem calcem omni pedi induere.* Or *Eodem collyrio omnibus medicari.*

Who

Who goes worse shod then the *shoemakers* wife? or, Who goes more bare then the *shoemakers* wife and the *smiths* mare.

The *shoe* will hold with the sole.

La suola tien con la Scarpa, *Ital. i. e.* The sole holds with the shoe.

Every man will *shoot* at an enemy, but few will go to fetch the shaft.

Keep thy *shop*, and thy shop will keep thee.

Short and sweet.

Sermonis prolixitas fastidiosa. Cognat. è Ficino.

Short acquaintance brings repentance.

A *short* horse is soon curried.

Short shooting loseth the game.

Short pleasure long lament.

De court plaisir long repentir, *Gall.*

A *short* man needs no stool to give a great lubber a box on the ear.

A sharp stomach makes *short* devotion.

Out of *sight* out of mind.

This is (I suppose) also a Dutch Proverb. For Erasmus saith, *Fam omnibus in ore est, qui semotus sit ab oculis eundem quoque ab animo semotum esse. Absens hares non erit.*

Silence is consent. Chi tace confessa, *Ital.*

Ἄυτὸ ὃ τὸ σῆν ὁμολογεῖν τὸς ὅτι σὺ, *Euripid.* Qui tacet

tacet consentire videtur, inquitur Furis consulti. Aſſez conſent qui nē mot dit, *Gall.*

White *Silver* draws black lines.

No *silver* no ſervant.

The *Suiſſes* have a Proverb among themſelves, parallel to this. Point d' argent point de Suiſſe. No money no *Suiſſe*. The *Suiſſes* for money will ſerve neighbouring Princes in their wars, and are as famous in our days for mercenary ſouldiers, as were the *Carians* of old.

Who doth *ſing* ſo merry a note, as he that cannot change a groat ?

Cantabit vacuus coram latrone viſitor.

The brother had rather ſee the *ſiſter* rich then make her ſo.

As good *ſit* ſtill as riſe up and fall.

If the *ſky* falls we ſhall catch larks.

Se rovinàſſe il cielo ſi pigliarebbon di molti uccelli, *Ital.*
Sile ciel tomboiles cailles ſeroyent prinſes, *Gall.*

A broken ſleeve, &c. *v.* broken.

Good to *ſleep* in a whole ſkin.

The *ſluggards* guiſe, Loath to go to bed and loath to riſe.

Sluts are good enough to make ſlovens pottage.

A *ſmall* ſum will ſerve to pay a ſhort reckoning.

A *ſmall* pack becomes a ſmall pedler.

Petit mercier, petit panier, *Gall.*

Better

Better are *small* fish then an empty dish.

The *smoke* follows the fair.

No *smoke* without some fire, *i. e.* There is no strong rumour without some ground for it. *Cognatus* hath it among his Latine Proverbs, *Non est fumus absque igne*, though it be no ancient one.

Snotty folks are sweet, But slavering folks are weet. Others have it.

Slavering folks kifs sweet, but *snotty* folks are wise.

Ride *sofily*, that we may come sooner home.

Soft fire makes sweet malt.

Something hath some savour.

Soon hot soon cold.

Soon ripe, &c. *v.* ripe.

Soon crooks the tree, &c. *v.* crooks.

Sorrow and an evil life, maketh soon an old wife.

Sorrow comes unsent for. *Mala ultro adsunt.*

Sorrow will pay no debt.

Sorrow is always dry.

A turd's as good for a *sew* as a pancake.

Truy aime mieux bran que roses, *Gall.*

Every *sew* to her own trough.

In *space* comes grace.

Better *spared*, then ill spent.

Better *spare* at the brim, then at the bottom.

Ever *spare* and ever bare.

Spare the rod, &c. *v.* rod.

What the goodwife *s pares* the cat eats.

It's too late to *s pare* when the bottom is bare.

Sera in fundo parsimonia. Seneca Epist. 1. Δεινὸν δ'
ἐνὶ πυθμένι θεῖσθαι. Hesiod.

Spare to speak, and *s pare* to speed.

Speak fare and think what you will.

He that *s peaks* lavishly, shall hear as knavishly.

Qui pergit ea quæ vult dicere, ea quæ non vult audire.
Terent.

Speak when you are spoke to, come when you
are call'd.

Ad consilium nè accesseris antequam voceris.

Great *s penders* are bad lenders.

Raise no more spirits, &c. *v.* raise.

Spend and God will send.

A qui chapon mange chapon lui vient, Gall. He that
eats good meat shall have good meat.

A man cannot *s pin* and reel at the same time.

You must *s poil* before you spin.

That is well *s poken*, that is well taken.

The worst *s poke* in a cart breaks first.

No *s port* no pyc.

Sport is sweetest, when no spectatours.

Do not *s pur* a free horse.

Non opus admisso subdere calcar equo, Ovid.

A *spur* in the head's worth two in the heel.
It's a bad *stake* will not stand one year in the
hedge.

Nothing *stake* nothing draw.

Standing pools gather filth.

Standers by, see more then gamesters.

Plus in alieno quàm in suo negotio vident homines.

He that will *steal* an egg, will steal an ox.

He that will *steal* a pin, will steal a better thing.

When the *steed* is stoln, the stable door shall be
shut.

Serrar la stalla quando s' han perduti i buovi, *Ital.* Il
est temps de fermer l' estable quand les chevaux en sont al-
les, *Gall.* Μετὰ πόλεμον ἢ συμμαχία.

Quandoquidē accepto claudenda est janua damno, *Juv.* Sa. 13.

Serò clypeum post vulnera sumo, *Ovid.*

Πεγυνδὲός ἐστι μὲν τὰ πρῶτα. *Lucian.*

Blessed be S. *Stephen*, ther's no fast on his even.

He that will not go over the *stile* must be thrust
through the gate.

The *still* sow eats up all the draff.

Whoso lacketh a *stock*, his gain's not worth a
chip.

Store is no fore.

Stretch your arm, &c. *v.* arm.

Strike while the iron, &c. *v.* iron.

He must *stoop* that hath a low door.

After a *storm* comes a calm.

Doppo il cattivo ne vien il buon tempo, *Ital.* A-
pres

pres la pluye vient le beau temps, Gall.

No *striving* against the stream.

Contra torrentem niti. Προς κέντρα λαμπίζω.

Stultum ab obliquo qui cum discedere possit,

Pugnat in adversas ire natator aquas, Ovid.

Of *sufferance* comes ease.

That *suit* is best that best fits me.

No *sunshine* but hath some shadow.

Put a fool in the *sun*, when one knave rises a-
nother comes, viz. to places of profit.

They that walk much i'th' *sun*, will be tann'd
at last.

Sure bind sure find.

Bon guet chassé mal aventure, Gall. *Abundans cautela non nocet.*

If you *swear* you'll catch no fish.

No *sweet* without some sweat.

Nul' pain sans peine, Gall.

Sweet meat must have sowre sauce.

He must needs *swim*, that's held up by the chin.

Celuy peut hardiment nager à qui l' on soustient le
menton, Gall.

Put not a naked *sword* in a mad mans hand.

Ne puero gladium. For they will abuse it to their own
and others harm.

He

He that strikes with the sword, shall be beaten
with the scabbard.
Sweep before your own door.

T.

MAke not thy tail broader then thy wings,
i. keep not too many attendants.
A tailours shreds are worth the cutting.
Good take heed doth surely speed.
A good tale ill told, is marr'd in the telling.
One tale is good till another is told.

Therefore a good Judge ought to hear both parties.
Qui statuit aliquid parte inaudita altera, Æquum licet statuerit haud æquus fuerit.

The greatest talkers are always the least doers.

Ἄνθρωπος λόγων δεινὸς ἔσται ἢ ἔργων. Non verbis sed
factu opus est. Nec mihi dicere promptum, nec facere est istud.
Ovid. *Verba importat Hermodorus.*

He teacheth ill, who teacheth all.
Nothing dries sooner then tears.

Niente piu tosto se secca che lagrime, *Ital.*

When I've thatch't his house, he would throw
me down.

Ἔδιδάξα σε κωβίσαν καὶ πᾶν βυθίσαι μὲ θέλεις. I have
taught thee to dive, and thou seekest to drown me. He

He that *thatches* his house with T--- shall have more teachers then reachers.

Set a *thief* to take a thief.

All are not *thieves* that dogs bark at.

Save a *thief* from the gallows, and he'll be the first shall cut your throat.

Dispiccha l' impicchato che impicchera poi te, *Ital.*
Ostez un vilain du gibet il vous y mettra, *Gall.*

Give a *thief* rope enough, and he'll hang himself.

One may *think* that dares not speak.

And it's as usual a saying, Thoughts are free.

Humane laws can take no cognizance of thoughts, unless they discover themselves by some overt actions.

Wherever a man dwells, he shall be sure to have a *thorn-bush* near his door.

No place no condition is exempt from all trouble. *Nihil est ab omni parte beatum. In medio Tybride Sardinia est.*
I think it is true of the thorn-bush in a literal sense, Few places in *England* where a man can live in but he shall have one near him.

He that handles *thorns*, shall prick his fingers.

Thought lay a bed and besh--- himself.

Certo fu appiccato per ladro. *Ital.* i.e. Truly or certainly was hang'd for a thief.

Threatned folks live long.

P

Three

Three may keep counsel, if two be away.

The *French* say, Secret de Deux secret de Dieu, secret de trois secret de tous. The *Italians* in the same words, Tre taceranno, se due vi non sono.

If you make not much of *three pence* you'll ne're be worth a groat.

Tickle my *throat* with a feather, and make a fool of my stomach.

He that will *thrive*, must rise at five: He that hath *thriven* may lie till seven.

The *thunderbolt* hath but his clap.

Tidings make either glad or sad.

Time fleeth away without delay.

Cito pede praterit aetas. Fugit irrevocabile tempus.

A mouse in *time* may bite in two a cable.

Time and tide tarry for no man.

Time and straw make medlars ripe.

Col tempo & la paglia si maturano mespoli, *Ital.* Avec le temps & la paille l'on meure les mesles, *Gall.*

Take *time* when time is, for time will away.

Timely blossom timely ripe.

A *tinkers* budget's full of necessary tools.

Too much of one thing is good for nothing.

Assez y a si trop n'y a, *Gall.* Nè quid nimis. *Mar. à Yar.* This is an Apophthegm of one of the seven wise men; some attribute it to *Thales*, some to *Solon*. Est modus in rebus, sunt, &c. *Hor.* L'abondanza delle cose ingenera fastidio. *Ital.*

Too too will in two, *Cheff.* i. e. Strain a thing too much and it will not hold.

Touch a gall'd horse, &c. v. gall'd.

He

He that *travels* far, knows much.

Trash and trumpery is the highway to beggary.

Tread on a worm, &c. v. worm.

There's no *tree* but bears some fruit.

Such as the *tree* is. such is the fruit.

Telle racine, telle feuille. *Gall.* De fructu arborum
cognosco. Mat. 12. 34. The tree is known by its fruit.

If you *trust* before you try, you may repent
before you die.

Πίστις χρίματ' ὀλεσται, ἀπιστία δ' ἐσώσεται. *Theogn.*
Therefore it was an ancient p ecept. Μένεισ ἀπιστείν.
Non vien ingannato se non che si fida. *Lial.* There is
none deceived but he that trusts.

In *trust* is treason.

Speak the *truth* and shame the devil.

Truth may be blamed, but it shall never be sha-
med.

Truth finds foes where it makes none.

Obsequium amicos, veritas odium parit, Terent.

Truth hath always a fast bottom.

All *truth* must not be told at all times.

Tout vray n' est pas bon à dire, *Gall.*

That is *true* which all men say.

Vox populi, vox Dei.

Fair fall *truth* and day-light.

Let every *tub* stand on it's own bottom.

Chascun ira au moulin avec son propre sac, *Gall.* Eve-
ry one must go to the mill with his own sack, i. e. bear his
own burden.

A --- is as good for a sow, *v.* sow.

Where the *Turks* horse once treads, the grass
never grows.

One good *turn* asks another.

Qui plaisir fait plaisir requiert, *Gall.* Gratia gratiam
parit. Χδεις χδεν ηχρει, *Sophocl.* He that would have
friends, must shew himself friendly. *Fricantem reficit,*
τὸν ξύοντα ἀντιξέειν. It is meet and comely, just and e-
qual to requite kindnesses, and to make them amends who
have deserved well of us. Mutual offices of love, and al-
ternate help or assistance, are the fruits and issues of true
friendship.

Swine, women and bees cannot be *turn'd*.

For one good *turn* another doth itch, claw my
elbow, &c.

All are not *turners* that are dish-throwers.

As good *twenty* as nineteen.

If things were to be done *twice*, all would be
wise.

Two heads are better then one.

Ἐἷς ἀνὴρ ἑδὲἷς ἀνὴρ. *Unus vir nullus vir.*

Two good things are better then one.

Two eyes see more then one.

Deux yeux voyent plus clair qu' un, *Gall.* Plus vi-
dent oculi quàm oculus.

Two of a trade seldom agree.

Two ill meals, &c. *v.* meals.

Between *two* stools the breech cometh to the
ground. Tene

Tener il cul su due scanni, *Ital.* Il a le cul entre deux selles, *ar.* Assis entre deux selles le cul à terre, *Gall.* Tout est fait negligemment la ou l' un l' autre s' attend. While one trusts another, the work is left undone.

Two dry sticks will kindle a green one.

Two to one is odds.

Noli pugnare duobus, Catull. & *Nè Hercules quidem adversus duos.* It's no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the opportunity of two or more combin'd against one. *Hercules* was too little for the *Hydra* and *Cancer* together.

Two cats and a mouse, two wives in one house, two dogs and a bone never agree in one.

Deux chiens ne s' accordent point à un os, *Gall.*

Good riding at two anchors men have told,
For if one break 'tother may hold.

Duabus anchoris fultus. Ἐν δύοῖν ὀγκυῖν, Aristid. Ἀγαθὰ, δὲ πέλονται ἐν χειμασίᾳ νυκτὶ δύος ἐν νύκτι ἀποκίμωσαι δὲ ἄσχυροι. *Pindar.* It's good in a stormy or winter night, to have two anchors to cast out of a ship.

Two dogs strive for a bone, and the third runs away with it.

V.

HE that stays in the valley, shall never get over the hill.

Valour would fight, but discretion would run away.

You cannot make *velvet* of a sows ear.

Venture a small fish to catch a great one.

Il faut hazarder un petit poisson pour prendre un grand,
Gall. Butta una sardola per pigliar un luccio. *Ital.*

Venture not all in one bottom.

Nothing *venture* nothing have.

Chi non s' arrischia non guadagna, *Ital.* Qui ne s' adventure n' à cheval ny mule, *Gall.* Quid enim tentare nocet? & Conando Graci Troja potiti sunt.

Where *vice* is, vengeance follows.

Raro antecedentem scelerum deseruit pede poena claudere,
Horat.

Unbidden guests, &c. v. in G.

Better be *unborn* then unbred.

Make a *virtue* of necessity.

Il savio fa della necessita virtu, *Ital.* Τὸ ἀναγκαῖον νόλον πρῆξαι, & ὁ παρὰ τὴν ἀνάγκην. *Erasmus* makes to be much of the same sense, That is, to do or suffer that patiently which cannot well be avoided. *Leuius fit patientia, Quicquid corrigere est nefas.* Or to do that our selves by an act of our own, which we should otherwise shortly be compelled to do. So the *Abbeys* and *Convents* which resigned their lands into King *Henry* the eight his hands, made a virtue of necessity.

Ungirt unblest.

Better be *unmannerly*, then troublesome.

Unminded unmoned.

Use makes perfectness.

Usus promptos facit.

Use legs and have legs.

Once an *use* and ever a custom.

To borrow on *usury* brings suddain beggery.

Citius usura currit quam Heraclitus. The pay days recur before the creditour is aware. Of the mischiefs of usury I need say nothing, there having been two very ingenious treatises lately published upon that subject, sufficient to convince any disinterested person of the evil consequences of a high interest and the benefit that would accrue to the common wealth in general, by the depression of interest.

W.

NO safe *wading* in an unknown water.

It's not good to *wake* a sleeping dog ; or lion. *Ital.*

Good *ware* makes quick markers.

Proba merx faciliè emptorem reperit, Plaut. pœn.

When the *wares* be gone, shut up the shop windows.

One cannot live by selling *ware* for words.

War must be wag'd by waking men.

Wars bring scars.

No marvell if *water* be lue.

Lue, *i. e.* enclining to cold, whence comes the word lukewarm.

Foul water will quench fire.

Where the water is shallow, no vessel will ride.

It's a great way to the bottom of the sea.

There are more ways to the wood than one.

The weakest must go to the wall.

Les mal vestus devers le vent, *Gall.* The worst clothed are still put to the wind-ward.

Weak men had need be witty.

Wealth makes worship.

The wearer best knows where the shooe, &c. *v.* shooe.

Never be weary of well doing.

It's hard to make a good web of a bottle of hay.

There goes the wedge where the beetle drives it.

One ill weed marring a whole pot of pottage.

An ill-spun web, will out either now or ere.

Web, *i. e.* web. This is a *Torkshire* Proverb.

Great weights hang on small wires.

Tutte le gran facende si fanno di poca cosa, *Ital.*

Wilcome is the best chear.

Ξανθὸν δὲ τι θυμὸν ἀεισός. *In muneribus res prestantissima mens est. Super omnia vultus accedere boni.*

That that is well done is twice done.

Well well, is a word of malice, *Chesh.*

In other places, if you say *well well*, they will ask, whom you threaten.

If *well* and them cannot, then ill and them can,
Yorks.

A *whet* is no let.

As good never a *whit* as never the better.

A *whire* wall is a fools paper.

Muro bianco carta da matti, *Ital.* Some put this in rhyme; He is a fool and ever shall, that writes his name upon a wall.

Two *whores* in a house will never agree.

A young *whore* an old faint.

Once a *whore* and ever a *whore*.

Qui semel scurra nunquam paterfamilias, Cic. Orat.
Aliquando qui lusse iterum ludet.

Wide will wear but narrow will tear.

Who so blind, as they that *will* not see? *v. in B.*

Who so deaf, as they that *will* not hear?

Il n' est de pire sourd que celuy qui ne veut ouir, *Gall.*

He that *will* not when he may, when he wills he shall have nay.

Nothing is impossible to a *willing* mind.

will is the cause of *wo*.

They who cannot as they *will*, must will as they may: *or* must do as they can.

Chi non puo fare come voglia faccia come puo, *Ital.*
and Chi non puo quel che vuol, quel che puo voglia. *Quoniam*

niam id fieri quod vis non potest, velis id quod possis. Terent. Andria.

Puff not against the *wind*.

It is an ill *wind* blows no body profit.

- A quelque chose malheur est bonne, *Gall.* Misfortune is good for something.

The *wind* keeps not always in one quarter.

Good *wine* needs no bush.

Al buon vino non bisogna frasca, *Ital.* A bon vin il ne faut point d'enseigne, *Gall.* *Vino vendibili hederâ suspensâ nihil est opus.*

When the *wine* is in, the wit is out.

In Proverbium cessit, Sapientiam vino obumbrari, Plin. lib. 27. cap. 1. Vin dentro, senno fuora. Ital.

The sweetest *wine*, makes the sharpest vinegar.

Vineger, *i. e. Vinum acro.* Forte e l' aceto di vin dulce, *Ital.* *Corruptio optimi est pessima.*

Wink at small faults.

It's a hard *winter*, when one wolf eats another.

This is a French Proverb, Mauvaise est la saison quand un loup mange l' autre.

Winter is Summers heir.

He that passeth a *winters* day, escapes an enemy.

This is also a French Proverb, Qui passe un jour d'
hyver passe un de ses ennemis mortels.

Winter finds out what Summer lays up.

By wisdom peace, by peace plenty.

Wise men are caught in wiles.

A wise head makes a close mouth.

Some are wise, and some are otherwise.

Send a wise man of an errand, and say nothing
to him.

Wishes and woulders are never good househol-
ders

If wishes were butter-cakes beggars might bite.

If wishes were thrushes, beggars would eat
birds.

If wishes would bide, beggars would ride.

Si souhaits furent vrais pascoureaux seroyent rois, Gall.
If wishes might prevail, shepherds would be Kings.

It will be long enough ere you wish your skin
full of holes.

I never fared worse, then when I wish't for my
supper.

Wish in one hand and sh--- in the other, and see
which will be full first.

Bought wit is best.

Duro flagello mens docetur rectius. Σαλ ^{ῥῶδ.} αὐστῆ
μυδα γωγῆ γαγῆ, Νῆζιν. Παδῆματ ^{ῥῶδ.} Εὐκίσιον αἰα,
Nocumenta documenta, Galcaum serd duei ibi opes, but
nyerted, Ubi op.

Good wits jump.

Tread

Wit once bought, is worth twice taught.

A wonder lasts but nine days.

A wooll-seller knows a wooll-buyer. *Torksh.*

A word is enough to the wise.

A buon intenditor poche parole, *Ital.* A bon entendeur il ne faut que demye parole, *Gall.* So the *Italian* say, A few words; we say one word; and the *French* say, half a word is enough to the understanding and apprehensive.

Many go out for wooll and come home thorn.
Words are but wind, but blows unkind.

Κυρότατον πρᾶγμα λόγος.

Words are but sands Its money buys lands.
Fair words make fools fain, *i. e.* glad.

Douces promesses obligent les fols, *Gall.* I fatti sono maschii, le parole femine. *Ital.* Deeds are males, words are females.

Few words are best.

Poche parole & buon regimento. *Ital.* A fools voice is known by multitude of words. Nature hath furnished man with two ears and but one tongue, to signifie, He must hear twice so much as he speaks.

Fair ^{words} butter no parsnips.

Winter is ^{non} non verbis: the same in other terms,

He that ^{as} fill not a sack.
nemy ^{d.} cost nought.

Good *words* cool more then cold water.

Soft *words* hurt not the mouth.

Douces or belles paroles ne scorchent pas la langue.
Gall. Soft words scald not the tongue.

Words have long tails ; and have no tails.

Soft *words* break no bones.

Soft *words* and hard arguments.

Many *words* hurt more then swords.

An ill *workman* quarrels with his tools.

Meschant ouvrier ja ne trouvera bons outils, Gall.

He that kills himself with *working* must be buried under the gallows.

The better *workman* the worse husband.

Though this be no Proverb, yet it is an observation generally true (the more the pity) and therefore as I have found it, I put it down.

Account not that *work* slavery, That brings in penny savoury.

All *work* and no play, makes Jack a dull boy.

The *world* was never so dull, but if one will not another will.

It's a great journey to the *worlds* end.

I wote well how the *world* wags, he is most lov'd that hath most bags.

Τῶν ἐνυχέντων μιντες εἰς οὐρανούς. Felicitum multi cognati. It was wont to be said, *ubi amici ibi opes*, but now it may (as Erasmus complains) well be inverted, *Ubi opes ibi amici*.

Tread

Tread on a worm and it will turn.

Habet & musca splenem. Έστὶ καὶ μύσμηξ καὶ σπέν-
 γη χαλᾶ. *Inest & formica & serpens tui.* The meaneft
 or weakeft person is not to be provoked or despised. No
 creature so small, weak or contemptible, but if it be inju-
 red and abused, will endeavour to revenge it self,

Every thing is the *worse* for wearing.

He that *worst* may, still holds the candle.

Au plus debile la chandelle a la main, Gall.

The *worth* of a thing, is best known by the want.

*Bien perdu bien connu, or Chose perdue est lors con-
 nue, Gall.* Vache ne sçait que vaut sa queue jusques a
 ce qu'elle l'ait perdue. The cow knows not what her tail
 is worth, till she hath lost it,

He that *wrestles* with a t--- is sure to be besh---
 whether he fall over or under.

That is, he that contends with vile persons, will get no-
 thing but a stain by it. One cannot touch pitch without
 being defiled.

Y.

AS soon goes the *young* lambs skin to the
 market, as the old ewes.

Aussi tost meurt veau comme vache, Gall. Così tosto
 muore il capretto come capra, *Ital.*

Young

Young men think old men fools, and old men know young men to be so.

This is quoted by *Camden*, as a saying of one Doctour *Mercall*. It is now in many peoples mouths, and likely to pass into a Proverb.

A *young* faint an old Devil.

De jeune Angelore vieux diable, *Gall.* A *Tartesso* ad *Tartarum*.

A *young* serving-man an old begger.

Chi vive in corte muore à pagliaro. *Ital.*

A *young* whore an old saint. *v.* in *W.*

Young men may die, but old men must. *v.* in *O.*

If *youth* knew what age would crave, it would both get and save.

Prover-



*Proverbial Phrases and forms of Speech
that are not Entire Sentences.*

A.

TO bring an *Abbey* to a *Grange*.

To bring a noble to nine-pence. We speak it of an unthrift. Ha fatto d' una lanza una spina, & d' una calza una borsetta. *Ital.* He hath made of a lance a thorn, and of a pair of breeches a purse: parallel to ours, He hath thwitten a mill-post to a pudding-prick.

To commit as many *absurdities* as a clown in eating of an egg.

Afraid of far enough. *Chesh.*

Of that which is never likely to happen.

Afraid of him that died last year. *Chesh.*

Afraid of the hatchet lest the helve stick in
a--- *Chesh.*

Afraid of his own shadow.

More *afraid* then hurt.

They

They agree like cats and dogs.

They agree like harp and harrow.

This hath the same sense with the precedent. Harp and harrow are coupled, chiefly because they begin with the same letter.

They agree like bells, they want nothing but hanging.

He is paced like an Alderman.

The case is *alter'd*, quoth Ployden.

Edmund Ployden was an eminent common Lawyer in Queen Elizabeths time, born at Ployden in Shropshire, of whom Camden gives this character, *Vita integritate inter homines suae professionis nulli secundus*. Elizabeth. Ann. 1584. And Sr Edward Coke calls him the Oracle of the common Law. This Proverb is usually applied to such Lawyers or others as being corrupted with larger fees shift sides and pretend the case is altered; such as have *bovem in lingua*. Some make this the occasion of the Proverb: Ployden being asked by a neighbour of his, what remedy there was in Law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy, but the other replying, that they were his hogs, Nay then neighbour (quoth he) the case is altered. Others more probably make this the originall of it. Ployden being a Roman Catholic, some neighbours of his who bare him no good will, intending to entrap him and bring him under the lash of the Law, had taken care to dress up an Altar in a certain place, and provided a Lay-man in a Priests habit, who should do Mass there at such a time. And withall notice thereof was given privately to Mr Ployden, who thereupon went and was present at the Mass. For this he was presently accused and indicted. He at first stands upon his defence and would not acknowledge the thing. Witnesses are produced, and among the rest one,

Q

who

who deposed, that he himself performed the Mass, and saw Mr *Plowden* there. Said *Plowden* to him, art thou a Priest then? the fellow replied, no. Why then Gentlemen (quoth he) the case is altered: *No Priest no Mass*. Which came to be a Proverb, and continues still in *Shropshire* with this addition. *The case is altered* (quoth *Ployden*) *No Priest no Mass*.

To *angle* with a silver hook.

Peschare col hamo d' argento. The *Italians* by this phrase mean, to buy fish in the market. It is also a *Latine* Proverb, *Aureo hamo piscari*. Money is the best bait to take all sorts of persons with.

If you be *angry* you may turn the buckle of your girdle behind you.

To cut large shives of *another* mans loaf.

To cut large thongs of *another* mans leather.

De alieno corio liberalis. Del cuoio d' altri si fanno le corregge largee. *Ital*. Il coupe large courroye du cuir d' autrui. *Gall*. It may pass for a sentence thus, Men cut large shives of others loaves. This should seem to be also a *Dutch* Proverb: for *Erasmus* saith, *Circumfertur apud nostratum vulgus non absimile huic Proverbium*, Ex alieno tergore lata secari lora.

To hold by the *Apron*-strings.

i. e. in right of his wife.

To *answer* one in his own language.

Ut salutaris ita resalutaberis.

A bit and a knock [or bob] as men feed *apes*.

Ar/s

Arfy verfy. Ἄρτεον περτεον.

She is one of mine *Aunts* that made mine uncle go a begging.

A pretty fellow to make an *axle-tree* for an oven.
Chefh.

B.

HE knows not a B from a *battledoor*.
His *back* is broad enough to bear jests.
My Lord *Baldwin*'s dead.

It is used when one tells that for knows which every body knows. A *Sussex* Proverb, but who this Lord *Baldwin* was I could not learn there.

You'll not believe he's *bald* till you see his brains.
Never a *barrell* better herring.
Bate me an *ace*, quoth *Bolton*.

Who this *Bolton* was I know not, neither is it worth the enquiring. One of this name might happen to say *Bate me an ace*, and for the coincidence of the first letters of these two words *Bate* and *Bolton* it grew to be a Proverb. We have many of the like originall as v. g. Sup *Simon*. &c. Stay quoth *Simon*, &c. There goeth a story of Queen *Elizabeth*, who being presented with a Collection of *English* Proverbs, and told by the Authour that it contained all the *English* Proverbs, nay replied she, *Bate me an ace* quoth *Bolton*: which Proverb being instantly looked for happened to be wanting in his Collection.

You dare as well take a *bear* by the tooth.

If it were a *bear* it would bite you.
 Are you there with your *bears*.
 To go like a *bear* to the stake.
 He hath as many tricks as a dancing *bear*.
 If that the course be fair, again and again quoth
Bunny to his *bear*.
 I *bear* him on my back.

That is I remember his injuries done to me with indignation and grief, or a purpose of revenge.

To *bear* away the bell.
 You'll scratch a *begger* before you die.

That is, you'll be a begger, you'll scratch your self.

It would make a *begger* beat his bag.
 I'll not hang all my *bells* on one horse.
 That is, give all to one son.

Better *believe* it then go where it was done to prove it.

Voglio piu tosto crederlo che andar a cercarlo. *Ital.*

The *belly* thinks the throat cut.
 To have the *bent* of ones bow.
 There's ne're a *best* among them, as the fellow
 said by the Fox-cubs.
Between hawk and buzzard.
 To look as *big* as if he had eaten bull-beef.
 He'll have the last word though he talk *bilk* for it.

Bilk, i. e. nothing. A man is said to be bilkt at Cribbets when

when he gets nothing, when he can make never a game.

Bill after helve.

He'll make 19 bits of a *bilberry*.

Spoken of a covetous person.

To *bite* upon the bridle.

That is, to fare hardly, to be cut short or suffer want, for a horse can eat but slowly when the bridle is in his mouth. Or else it may signify to fret, swell and disquiet himself with anger. *Fræna mordere* in *Latine* hath a different sense, *i. e.* to resist those who have us in subjection, as an unruly horse gets the bridle between his teeth and runs away with his rider, or as a dog bites the staff you beat him with. *Statius* useth it in a contrary sense, *viz.* to submit to the Conquerour and take patiently the bridle in ones mouth. *Subiit leges & fræna momordit.*

Though I be *bitten* I am not all eaten.

What a *Bishops* wife? eat and drink in your gloves?

To walk a *Blackmore* white.

Æthiopem lavare or *dealbare*, *σμήνειν* seu *ἀλγίζειν*. Labour in vain. Parallel whereto are many other *Latine* Proverbs, as *Latrem lavare*, *arenas arare*.

You cannot say *black* is his eye [or nail]

That is you can find no fault in him, charge him with no crime.

Blind-mans holiday, *i. e.* twilight, almost quite dark,

As the *blind* man shot the crow.

He hath good *blood* in him if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal of which good housewives are wont to make black puddings.

To come *bluely* off.

He's true *blue*, he'll never stain.

Coventry had formerly the reputation for dying blues, in so much that *true blue* came to be a Proverb, to signify one that was always the same, and like himself.

To make a *bolt* or a shaft of a thing.

There's a *bone* for you to pick.

Egli m' ha dato un osso da rosegare. *Ital.*

To be *bought* and sold in a company.

She hath *broken* her elbow at the Church door.

Spoken of a housewively maid that grows idle after marriage.

You seek a *brack* where the hedge is whole.

His *brains* are addle.

His *brains* crow.

His *brains* will work without barm. *Yorks.*

He knows which side his *bread* is butter'd on.

'Twould make a horse *break* his bridle, or a dog his halter.

One may as soon *break* his neck as his fast there.

Break my head, and bring me a plaister.

Taglia

Taglia m' il naso & soppi me poi nelle orecchie. *Ital.*

Spare your *breath* [or wind] to cool your portage.

You seek *breeches* of a bare-ars'd man.

Ab asino lanam.

His *breech* makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and involuntary defection. Buttons, because the excrements of some animals are not unlike buttons or pellets: as of sheep, hares, &c. Nay they are so like, that they are called by the same name; this figure they get from the cells of the *Colon*.

As they *brew* e'en so let them bake.

Some have it, *so let them drink*, and it seems to be better sense so. *Tute hoc intrisisti tibi omne exedendum est.* Terent. Phorm. *Ut sementem feceris ita metes.* Cic. de Orat. lib. 2.

To make a *bridge* of ones nose.

i. e. to intercept ones trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by and do it to another, to lay hold upon and serve himself of that which was intended for another.

To leave one i'th' *briers* or fuds.

He hath *brought* up a bird to pick out his own eyes.

Κεῖς τρεφεῖα ἀπέναντι. Tal nutre il corvo che gli ca, vera poi gli occhi. He brings up a raven, &c. *Ital.*

He'll bring *buckle* and thong together.

To *build* castles in the air.

Far castelli in aria. *Ital.*

He thinks every *bush* a boggard, *i. e.* a bugbear or phantasm.

Bush natural, more hair then wir.

No *butter* will stick to his bread.

To *buy* and sell and live by the loss.

To have a *breez*, *i. e.* a gad-fly, in his breech.

Spoken of one that fisks about, and cannot rest in a place.

The *butcher* look't for his knife when he had it in his mouth.

His bread is *buttered* on both sides.

i. e. He hath a plentiful estate: he is fat and full.

C.

I Think this is a butchers horse, he carries a *calf* so well.

His *calves* are gone down to grass.

This is a jeer for men with over-slender legs.

His *candle* burns within the socket.

That is, he is an old man, Philosophers are wont to compare mans life not ineptly to the burning of a lamp, the vitall heat always preying upon the radical moisture, which when

when it is quite consumed a man dies. There is indeed a great likeness between life and flame, air being as necessary to the maintaining of the one as of the other.

If his cap be made of wooll.

In former times when this Proverb came first in use men generally wore caps: Hats were a thing hardly known in England, much less hats made of rabbits or beavers furr. Capping was then a great trade and severall statutes made about it. So that, if his cap were made of wooll, was as much as to say most certainly, As sure as the clothes on his back. Dr Fuller.

They may cast their caps at him.

When two or more run together, and one gets ground, he that is cast and despairs to overtake commonly casts his hat after the foremost, and gives over the race. So that to cast their caps at one is to despair of catching or overtaking him.

He carries fire in one hand and water in the other.

Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ ἄλλῃ πυρ, &c. Plutarch. Il porte le feu & l'eau. Gall. *Alterâ manu fert lapidem, alterâ panem ostentat.* Plaut.

To set a spoke in ones cart.

To set the cart before the horse.

Currus bovem trahit. Metter il carro inanzi aibuoï. Ital. La charrue va devant les boeufs. Gall.

The cat's in the cream-pot.

This is used when People hear a great noise and hubbub amongst

amongst the good wives of the town, and know not what it means; but suppose that some sad accident is happened; as that the cat is falln into the cream-pot, or the like.

Before the *cat* can lick her ear.

You shall have that the *cat* left ith' malt-heap.

They are not *caterconsins*.

He hath good *cellarage*.

That char is char'd (as the good wife said when she had hang'd her husband.)

A char in the *Northern* dialect is any particular business, affair or charge, that I commit to 'or entrust another to doe. I take it to be the same with charge *κατ' αποκρίνω*.

To go *cheek* by jowl with one.

To *chew* the cud upon a thing.

i. e. To consider of a thing, to revolve it in ones mind: to ruminate, which is the name of this action, is used in the same sense both in *Latine* and *English*.

The *child* hath a red tongue like its father.

Children to bed, and the goose to the fire.

I cannot conceive what might be the occasion, nor what is the meaning of this saying. I take it to be senseless and nugatory.

A *chip* of the old block.

Patrius est filius. He is his fathers own son; taken always in an ill sense.

Like a *chip* in a pottage-pot, doth neither good nor harm.

It

It goes down like *chop't* hay.
I'll make him know *churning* days.
To *clip* ones wings.

Pennis intidere alicui.

He hath a *cloak* for his knavery.
He is in the *cloth*-market, *i. e.* in bed.
To carry *coals* to *Newcastle*.

Soli lumen mutuari; cælo stellas; rana aquam. Crocum
in Ciliciam, ubi sc. maxime abundat: Noctuas Athenas.
Porter de feuilles au bois. *Gall.* To carry leaves to the
wood. *Alcinoo poma dare.*

To set *cock* on hoop.

This is spoken of a Prodigal, one that takes out the spig-
get and lays it upon the top of the barrel, drawing out the
whole vessel without any intermission.

His *cockloft* is unfurnished.

i. e. He wants brains. Tall men are commonly like high
houses, in which the uppermost room is worst furnished.

To have a *colts* tooth in his head.

It is usually spoken of an old man that's wanton and pe-
tulant.

To cut ones *comb*.

As is usually done to cocks when gelded; to cool ones
courage.

They'll *come* again, as *Goodyers* pigs did, *i. e.* never.
Come

Come and wellcome, go by and no quarrel,
 Command your man and do't your self.
 Ask my *companion* if I be a thief.

In the North they say, Ask my mother if my father be
 a thief. Demanda al hosto s' egli ha buon vino. *Ital.*
 Ask your host if he have good wine.

To complain of ease.
 To outrun the *Constable*.
 To spend more then ones allowance or income.

You might be a *Constable* for your wit.
 Cook-russian, able to scald the devil in's feathers.
 To cool ones courage.
 He's corn-fed.
 A friend in a corner.
 To take counsell of ones pillow.

La nuit donne conseil. *Gall.* Noctu urgenda consilia.
Inde nox ἀνθρώπῳ δίδειται, ὅτι τὸ φρονεῖν τότε μάλιστα πρὸς
 ἀνθρώποις παροτρύνεται. La notte e madre di pensieri. *Ital.*
 The night is the mother of thoughts.

Counsel's as good for him as a shoulde of mut-
 ton for a sick horse.

What is got in the *County* is lost in the hundred.

What is got in the whole sum is lost in particular recko-
 nings; or in generall, what is got one way is lost another.

Court holy-water.

Eau beniste de la cour. *Gall.* Fair words and nothing
 else.

One of the *Court* but none of the Counsell.
All the *craft* is in the catching.
To speak as though he would *creep* into ones
mouth.

He hath never a *cross* to blefs himself withall.

i. e. No money which hath usually a cross on the averse
side.

To have *crotchets* in ones crown.

You look as if you were *crow*-trodden.

You look as if you would make the *crow* a pud-
ding, *i. e.* die.

I have a *crow* to pluck with you.

You need not be so *crusty*, you are not so hard
baked.

Here's a great *cry* and but a little wooll (as the
fellow said when he shear'd his hogs.)

*Affai romor & poca lana. Ital. Asinum tondes. Paru-
tunt montes, &c.*

You *cry* before you're hurt.

Let her *cry*, she'll piss the less.

To lay down the *cudgels*.

His belly cries *cupboard*.

To *curse* with bell, book and candle.

To be beside the *cushion*.

Aberrari à janua.

To stand for a *cypher*.

D.

TO take a *dagger* and drown ones self.
To be at *daggers* drawing.

To look as if he had suckt his *dam* through a hurdle.

To *dance* to every mans pipe or whistle.

To burn *daylight*.

Dead in the nest.

To *deal* fools dole.

To deal all to others and leave nothing to himself.

Good to fend on a *dead* bodies errand.

To work for a *dead* horse or goose.

To work out an old debt or without hope of future reward. Argent receu le bras rompu. *Gall.* The wages had the arm is broken. Chi paga inanzi è servito indietro. *Ital.* He that pays beforehand is served behindhand, Chi paga inanzi tratto Trova il lavor mal fatto. *Ital.*

If thou hadst the rent of *Dee-mills* thou would'st spend it. *Cheff.*

Dee is the name of the river on which the city *Chester* stands : the mills thereon yield a great annual rent, the biggest of any houses about that city.

As *demure* as if butter would not melt in's mouth.
Some add, And yet cheese will not choke him.

To

To get by a thing as *Dickson* did by his distress.

That is, over the shoulders, as the vulgar usually say. There is a coincidence in the first letters of *Dickson* and distress: otherwise who this *Dickson* was I know not.

Hold the *dish* while I shed my pottage.

To lay a thing in ones *dish*.

He claps his *dish* at a wrong mans door.

To play the *Devil* i'th' bulmong, *i. e.* corn mingled of pease, tares and oats.

If the *Devil* be a vicar thou wilt be his clerk.

Do and undoe, the day is long enough.

To play the *dog* in the manger, nor eat your self nor let any body else.

Ἄλλὰ τὸ τῆς κυνὸς ποιῆς τῆς ἐν τῇ φάτνῃ κατακειμένης ἢ ἑστῆς αὐτῇ τῷ κειτῶν ἐσθίει, ἔτε τῷ ἰπποφ δωμαζῶν φαγεῖν ἐμπρέπει. *Lucian. Canis in præsep.* E come il cane del ortolano, che non mangia de cauoli egli & non ne lascia mangiar altri. *Ital.* Like the gardners dog who cannot eat the coleworts himself, nor will suffer others.

Dogs run away with whole shoulders.

Not of mutton, but their own; spoken in derision of a misers house.

We *dogs* worried the hare.

To serve one a *dog-trick*.

It would make a *dog* doff his doublet. *Chesh.*

A *dogs* life, hunger and ease.

To *dote* more on't then a fool on's bable.

He'll not put off his *doublet* before he goes to bed, *i. e.* part with his estate before he die.

You

You need not *doubt* you are no Doctour.
A *drachm* o'th' bottle.

This is the Seamens phrase for a draught of brandy wine
or strong waters.

To *dream* of a dry summer.

One had as good be nibbled to death by *ducks*, or
pecked to death by a hen.

To take things in *dudgeon*, or to wear a *dudgeon*-
dagger by his side.

To *dine* with Duke Humphrey.

That is, to fast, to go without ones dinner. This Duke
Humphrey was uncle to *K. Henry* the sixth, and his Pro-
tectour during his minority, Duke of *Glocester*, renowned
for hospitality and good house-keeping. Those were said
to dine with Duke *Humphrey*, who waited out dinner time
in the body of *S. Pauls Church*; because it was believed
the Duke was buried there. But (saith *Dr Fuller*) that
saying is as far from truth as they from dinner, even twenty
miles off: seeing this Duke was buried in the Church
of *S^t Albans*, to which he was a great benefactor.

She's past *dying* of her first child, *i.e.* she hath
had a bastard.

E.

HE dares not for his *ears*.
To fall together by the *ears*.
In at one *ear* and out at the other.

Dentro da un orecchia & fuora dal altra. *Ital.*

To eat ones words.

You had as good eat your nails.

He could eat my heart with garlick.

That is, he hates me mortally. So we know some of the Americans fealt upon the dead carcases of their enemies.

There's as much hold of his word as of a wet
eel by the tail.

Ἄν' ἔσῃς τὴν ἑλάνην ἔχεις.

I have eggs o'th' spit.

I am very busie: Egges if they be well roasted require much turning.

Neither good egg nor bird.

You come with your five eggs a penny, and four
of them be rotten.

Set a fool to roast eggs, and a wise man to eat
them.

An egg and to bed.

Give him the other half egg and burst him.

To smell of elbow-grease.

Lucernam olere.

She hath broken her elbow.

That is, she hath had a bastard; another meaning of
this phrase (see in the letter B, at the word broken.

Elden hole needs filling. Darbysh.

Spoken of a liar. Elden hole is a deep pit in the Peak
R of

of *Darbyshire* near *Castleton* fathomless the bottom, as they would persuade us. It is without water, and if you cast a stone into it you may for a considerable time hear it strike against the sides to and again as it descends, each stroke giving a great report.

To make both *ends* meet.

To bring buckle and thong together.

To have the better *end* of the staff.

He'll have *enough* one day when his mouth is full of moulds.

A sleeveless *errand*.

Find you without an *excuse* and find a hare without a muse.

Vias novit quibus effugit Eucrates. This *Eucrates* was a miller in *Athens* who getting share in the Government was very cunning in finding out shifts and pretences to excuse himself from doing his duty.

I was by, (quoth *Pedley*) when my *eye* was put out.

This *Pedley* was a natural fool of whom go many stories.

To cry with one *eye*, and laugh with the other.

F.

TO set a good *face* on a thing.

Faire bonne mine. Gall.

I think his *face* is made of a fiddle, every one
that looks on him loves him.

To come a day after the *fair*.

Κατόπιν τῆς ἐορτῆς ἦκεῖς. *Post festum venisti.* Plat. in
Gorg.

It will be *fair* weather when the shrews have
dined.

He pins his *faith* on another mans sleeve.

To *fall* away from a horse-load to a cart-load.

Fall back, fall edge.

Farewell and be hang'd, friends must part.

Farewell frost, Noth'ng got nor noth'ng lost.

He thinks his *part* as sweet as musk.

He *parts* frankincense.

This is an ancient Greek Proverb, Βάλειν λίαν ἑαυτοῦ.
Self-love makes even a mans vices, infirmities and imper-
fections to please him. *Suus cuiq; crepitus bene olet.*

He makes a very *part* a thunderclap.

All the *part's* i'th' fire.

To *feather* ones nest well.

To go to heaven in a *featherbed*.

Non est e terris mollis ad astra via.

Better *fed* then taught.

All *fellows* at foot-ball.

If Gentlemen and Persons ingeniously educated will
mingle themselves with rusticks in their rude sports, they
must look for usage like to or rather *courser* then others.

Go fiddle for shives among old wives.

Fight dog, fight bear.

Nè depugnes in alieno negotio.

To fight with ones own shadow.

Σκιαμαχῆν. To fight with shadows, to be afraid of his own fancies; imagining danger where there is none.

To fill the mouth with empty spoons.

To have a finger i'th' pie.

He had a finger i'th' pie when he burnt his nail off.

He hath more wit in's little finger then thou in thy whole body.

To put ones finger i'th' fire.

Prudens in flammam nè manum injicito. Hieron. Put not your finger needlessly into the fire. Meddle not with a quarrel voluntarily wherein you need not be concern'd.
Prov. 26. 17.

To foul ones fingers with.

To have a thing at his fingers ends.

Scire tanquam unguis digitisq̃ue.

His fingers are lime-twigs, spoken of a thievish person.

All fire and tough.

To come to fetch fire.

To go through fire and water to serve or do one good.

Probably from the two sorts of Ordeall by fire and water

To

To add fewell to the fire.

Oleum camino addere.

All is *fish* that comes to net.

You *fish* fair and catch a frog.

Neither *fish*, nor flesh, nor good red herring.

I have other *fish* to fry.

By *firs* and starts, as the hog pisseth.

To give one a *flap* with the foxes tail, *i. e.* to cozen or defraud one.

He would *flay* a flint, or *flay* a groat, spoken of a covetous person.

To send one away with a *flea* in his ear.

Lo gli ho messo un pulce nel orecchio. *Ital.* It's not easie to conceive by them who have not experienced it, what a buzzing and noise a flea will make there.

It's the fairest *flower* in his crown or garden.

To *fly* at all game.

More *fool* then fidler.

The vicar of *fools* is his ghostly father.

To set the best *foot* forward.

He hath a fair *forehead* to graft on.

Better lost then *found*.

Too *free* to be fat.

He's *free* of *Fumblers* hall. Spoken of a man that cannot get his wife with child.

He may e'en go write to his friends.

We say it of a man when all his hopes are gone.

To *fry* in his own grease.

Out of the frying-pan into the fire.

Cader dalla padella nelle bragie. *Ital.* Sauter de la poile & se jeter dans les braises. *Gall.* De fumo in flammam (which *Ammianus Marcellinus* cites as an ancient proverb) hath the same sense, Evitâ Charybdi in Scyllam incidit. *Nē cinerem vitans in prunas incidat.* *Ἐὶς τὴν πῦρ ἐκ τῆς κάπνους.* *Lucian.*

You are never well full nor fasting.

G.

THe gallows groans for you.
To gape for a benefice.

He may go hang himself in's own garters.
All your geese are swans.

Suum cuiq; pulchrum. Ill suo soldo val tredecī danari.
Ital. His shilling's worth 13 pence.

You're a man among the geese when the gander is away.

What he gets he gets out of the fire.

To get over the shoulders.

All that you get you may put in your eye and see never the worse.

He bestows his gifts as broom doth honey.

Broom is so far from sweet that it's very bitter.

I thought I would give him one and lend him another, *i. e.* I would be quit with him.

Give

Give a loaf and beg a shive.
There's a glimmer i'th' touch-box.
Out of Gods blessing into the warm sun.

Ab equis ad asinos.

Go in Gods name, so ride no witches.
Go forward and fall, go backward and marr all.
A fronte præcipitium, à tergo lupi.

I'll go twenty miles on your errand first.
To give one as good as he brings, or his own.

Qui quæ vult dicit quæ non vult audit. Terent. Ut salutaris ita resalutaberis.

One Yate for another, good fellow. v. in O.
I am a fool, I love any thing that is good.
To come from little good to stark naught.

Ab equis ad asinos. Mandrabuli in morem. Mandrabulus finding gold mines in Samos, at first offered and gave to Juno a golden ram, after ward a silver one, then a small one of brass, and at last nothing at all.

Some good some bad, as sheep come to the fold.

Sunt bona, sunt quædam mediocria, sunt mala plura Quæ legis, &c. Mart.

I'll do my good-will, as he said that thresh'd in's cloak.

This was some *Scorchman*, for I have been told, that they are wont to do so: my self have seen them hold plough in their cloaks.

He did me as much *good* as if he had pist in my pottage.

To brag of many *goodmorrrows*.

A *goose* cannot graze after him.

He hopes to eat of the *goose* shall graze on your grave.

Steal my *goose* and stick me down a feather.

He cannot say shoooh to a *goose*.

You're a pretty fellow to ride a *goose* a gallop through a dirty lane.

You find fault with a fat *goose*.

You'll be good when the *goose* pisseth.

All is not *Gospel* comes out of his mouth.

He must have his *grains* of allowance.

A knave or a rogue in *grain*.

That is of a scarlet dye, The *Alkermes* berry where with they dye scarlet is called in *Greek*, *κατ' ἀντρονμασίαν, κόκκος*. that is *granum* in *Latine*, and in *English* grain.

It goeth against the *grain*.

The grain, *Pecten ligni*, longways the wood, as the fibres run. To go transversely to these fibres is to go against the grain.

Teach your *grandame* { to grope her ducks.
to sup sowre milk.

Aquilam volare, Delphinum natare doce. Il ne faut apprendre aux poissons à nager. *Gall.* You must not teach fish to swim. Teach me to do that I know how to do much better then your self. Teach your father to beget children. *Sus Minervam.*

He's

He's *gray* before he is good.

To *grase* a fat sow on the A--

On ne doit pas à gras porceau le cul oindre. *Gall.*

To *orease* a man i'th' fist.

That is to put money into his hand ; to fee or bribe him.

I'll either *grind* or find.

All brings *grist* to your mill.

To *grow* like a cows tail, *i. e.* downwards.

He has no *guts* in's brains.

The *anfractus* of the brain, look'd upon when the *Dura mater* is taken off, do much resemble *guts*.

He has more *guts* then brains.

Out of *gunshot*.

H.

TO be *hail* fellow well met with one.

It goes against the *hair*.

The hair of most animals lies one way, and if you stroke them down that way the hair lies, your hand slides smoothly down ; but if you stroke the contrary way, the hair rises up and resists the motion of your hand.

To take a *hair* of the same dog.

i. e. To be drunk again the next day.

To cut the *hair*.

i. e. To

i. e. To divide so exactly as that neither part have advantage.

You *halt* before you're lame.
To make a *hand* of a thing.
To live from *hand* to mouth.

In diem vivere, or as *Persius*, *Ex tempore vivere*.

Hand over head, as men took the *Covenant*.
Two *hands* in a dish and one in a purse.
To have his *hands* full.

I' ay assez à faire environ les mains. *Gall.*

I'll lay my *hand* on my halfpenny e're I part
with it.

To *hang* ones ears.

Demitto auriculas ut iniquæ mentis asellus. *Horat.*

They *hang* together like burs, or like pebbles in
a halter.

To catch a *hare* with a tabret.

On ne prend le lievre au tabourin. *Gall.* One cannot
catch a hare with a tabret. *Bove venari leporem.*

You must kiss the *hares* foot, or the cook.

Spoken to one that comes so late that he hath lost his
dinner or supper. Why the hares foot must be kiss I know
not; why the cook should be kiss there is some reason,
to get some victuals of her.

Set the *hares* head against the goose giblets.

i. e. Bal-

i. e. Ballance things, set one against another.

It's either a *hare* or a brake-bush.

Ἰλόνειν ἢ κωῶν. *Aut navis, aut galerus.* Something if you knew what.

To be out of *harms* way.

Ego ero post principia. Terent.

To *harp* upon the same string.

Eandem cantilenam recinere; & eadem chordā aberrare.
Ho. at.

He is drinking at the *harrow* when he should be following the plow.

To make a long *harvest* of a little corn.

To hear as hogs do in *harvest*, or with your *harvest* ears.

He is none of the *Hastings*.

Spoken of a slow person. There is an *equivoque* in the word *Hastings* which is the name of a great family in *Leicestershire*, which were Earls of *Huntington*. They had a fair house at *Ashby de la Zouch*, now much ruined.

Too *hasty* to be a parish Clerk.

He knows not a *hawk* from a hand-saw.

To be as good eat *hay* with a horse.

To have his *head* under ones girdle.

He cannot *hear* on that ear.

He may be *heard* where he is not seen.

His *heart* fell down to his hofe or heels. *Ani-*
mus in pedes decidit. He

He is heart of oak.

Hell is broken loose with them.

Harrow [or rake] hell, and scum the devil.

To help at a dead list.

To throw the *helve* after the hatchet.

To be in despair. *Ad perditam securim manubrium adjicere.*

To fish for a *herring*, and catch a sprat.

To be *high* in the instep.

To *hit* the nail o'th' head.

Toucher au blanc. *Gall.* To hit the white.

To *hit* the bird o'th' eye.

Hobson's choice.

A man is said to have *Hobson's* choice, when he must either take what is left him, or chose whether he will have any part or no. This *Hobson* was a noted Carrier in *Cambridge* in K. *James* his time, who partly by carrying, partly by grazing raised himself to a great estate, and did much good in the Town; relieving the Poor, and building a publick Conduit in the Market-place.

To make a *hog* or a dog of a thing.

To bring ones *hogs* to a fair marker.

To *hold* with the hare and run with the hound.

Not much unlike hereto is that Latine one, *Dubius sellis sedere*, i.e. *incertarum esse partium, & ancipiti fide ambabus servire velle*, v. *Erasm.* *Liberius Mimius* chosen into the Senate by *Cæsar*, coming to sit down by *Cicero*, he refusing him, said, I would take you in did we not sit so close [*nisi angustè sederemus*] reflecting upon *Cæsar*, who chose so many into the Senate that there was scarce room for them

them to sit. *Liberius* replied, but you were wont to sit upon two stools [*duabus sellis sedere*] meaning to be on both sides.

He'll find some *hole* to creep out at.

He's all *honey* or all t--

As *honest* a man as ever { brake bread.
trode on thooe leather.

An *honest* man and a good bowler.

By *hook* or by crook.

Quo jure, quâq; injuriâ. Terent. Soit à droit ou à tort.
Gall.

You'll ride on a *horse* that was foal'd of an acorn.

That is the gallows.

They cannot set their *horses* together.

He hath good skill in *horse-flesh* to buy a goose to ride on.

See how we apples swim quoth the *horse-t--*

To throw the *house* out of the windows.

Τὰ ὑπέρτατα ὑπέρτατα ὄντα.

He is so *hungry* he could eat a horse behind the saddle.

I.

TO be *jack* on both sides.

Ἀπομεγισμῶ. A turn-coat, a weathercock.
To

To play the *Jack* with one.

To break the *ice*.

Romper il ghiaccio. *Ital.* Scindere glacem. To begin any hazardous or difficult thing.

Sick o'th' *idles*.

Sick o'th' *idle* crick, and the belly-wark i'th' heel.

Belly-wark, *i. e.* belly-ake. It is used when People complain of sickness for a pretence to be idle upon no apparent cause.

You'll soon learn to shape *idle* a coat.

Give him an *inch* and he'll take an ell.

He hath no *ink* in's pen, *i. e.* no money in his purse, or no wit in his head.

K.

TO lay the *key* under the threshold.
To *kill* with kindness.

So the Ape is said to strangle her young ones by embracing and hugging them. And so may many be said to do, who are still urging their sick friends to eat this and that and t'other thing, thereby clogging their stomachs and adding fuel to their diseases: fondly imagining that if they eat not a while they'll presently die.

Kim kam.

It comes by *kind*, it costs him nothing.

A man of a strange *kidney*.

Whoſoever is *king* thou'lt be his man.

I'll make one, quoth *Kirkham*, when he danc't
in his clogs.

You'd *kiss* my a--- before my breeches are
down.

She had rather *kiss* then spin.

Kit after kind.

A chip of the old block. *Qui naist de geline il aime*
Water. Gall. He that was born of a hen loves to be
craping.

Kit careless, your a--- hangs by trumps.

As very a *knave* as ever piſt.

Knit my dog a pair of breeches and my cat a
codpiece.

He hath tied a *knot* with his tongue that he can-
not untie with all his teeth. Meaning matri-
mony.

It's a good *knife*; it will cut butter when 'tis
melted.

A good *knife*, it was made fives miles beyond
Cutwell.

You ſay true, will you ſwallow my *knife*?

It does me *Knights* ſervice.

He got a *knock* in the cradle.

To *know* one from a black ſheep.

To *know* one as well as the begger knows his
diſh.

To *know* one no more then he does the *Pope* of
Rome.

Better *known* then truſted.

L.

TO have nothing but ones *labour* for ones pains.

Avoir l' aller pour le venir. *Gall.* To have ones going for ones coming.

You'll go up the *ladder* to bed, *i. e.* be hang'd.
At *latter* Lammas.

Ad Græcas calendæ, i. e. never. Ἐπεὶ ἡμεῖς τὴν κλέωσι. *Cum muli pariunt.* Herodot.

Help the *lame* dog over the stile.
He was *lap't* in his mothers smock.
The *lawing* cries most furthest from her nest.
To *laugh* in ones face and cut his throat.

As bottled Ale is said to do. Da una banda m' ongh, da l' altra me ponge. *Ital.*

He can *laugh* and cry both in a wind.
To *laugh* in ones sleeve.
More like the devil then *S. Laurence*.
He'll goe to *Law* for the wagging of a straw.
To have the *Law* in ones own hand.
Shedoth not *leap* an inch from a shrew.
To *leap* over the hedge before you come at the stile.
She hath broken her *leg* above the knee, *i. e.* had a bastard.

He's

He's on his last legs.
 To have the *length* of ones foot.
 To *lick* ones self whole again.
 To *lick* honey through a cleft stick.
 To *lie* as fast as a dog can lick a dish.
 That's a *lie* with a latchet, All the dogs i'th'
 town cannot match it.
 To tell a man a *lie*, and give him a reason for it.
 To stand in ones own *light*.
Like me, God blefs the example.
 If the *Lions* skin cannot the Foxes shall.

Si leonina pellis non satis est, assuenda vulpina. Coudre
 le peau de regnard à celle du lion. *Gall.* To attempt or
 compals that by craft which we cannot obtain or effect by
 force. *Dolus an virtus quis in hoste requirit.*

If he were as long as he is *lither*, he might thatch
 a house without a ladder. *Chesh.*
 To send by *Tom Long* the carrier.
 He *looks* as if he had neither won nor lost.

He stands as if he were mop't, in a brown study, un-
 concern'd.

To *lose* ones longing.
 He'll not *lose* { the droppings of his nose,
 { the paring of's nails.

Egli scortarebbe un pedocchio per haverne la pelle. *Ital.*
 He would slay a louse to get the skin. *Aquam ploras cum*
lavas fundere. Plaut.

Ware skins, quoth *Grubber* when he flung
 S she

the *louse* into the fire.

There's *love* in a budget.

To *love* at the door and leave at the hatch.

See for your *love*, and buy for your money.

I could not get any neither for *love* nor money.

To leave one i'th' *lurch*.

M.

M*Adge* good cow gives a good pail of milk, & then kicks it down with her foot.
To correct or mend the *Magnificat*.

i.e. To correct that which is without any fault or error. *Magnificat* is the Virgin *Mary's* hymn *Luke* 1. So called from the first word of it, which is *Magnificat*. As the other hymns are called *Benedictus*, *Nunc dimittis*, *Te Deum*, &c. For the same reason. *Nodum in scirpo querere*.

She's a good *maid* but for thought, word and deed.

There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *mault* set the kiln on fire.

This is used in *Cheshire* and the neighbour Countries. They mean by it, I am little concerned in the thing mentioned: I care not much come on it what will.

One Lordship is worth all his *manners*.

There

There is an *equivoque* in the word *manners*, which if written with an *e* signifies *mores*, if with an *o* *manneria*; howbeit in the pronounciation they are not distinguished; and perhaps in writing too they ought not.

You know good *manners*, but you use but a few.
To miss his *mark*.

Aberrare a scopo, non attingere scopum, or extra scopum jaculare.

She hath a *mark* after her mother.

That is, she is her mothers own daughter. *Patris est filia.*

The gray *mare* is the better horse.

i.e. The woman is master, or as we say wears the breeches.

I'll not go before my *mare* to the market.

I'll do nothing preposterously: I'll drive my mare before me.

All is well, and the man hath his *mare* again.
Much *matter* of a wooden platter.

Δυναὶ τοῦ φαῖνός. *Mira de lente.* A great stir about a thing of nothing.

One may know your *meaning* by your gaping.
You *measure* every ones corn by your own bushel.

Tu misuri gli altri col tuo passetto. *Ital.*

To *measure* his cloth by anothers yard.
 To bring *meat* in its mouth.
Meddle with your old shoes.
 I'll neither *meddle* nor make, said *Bill Heaps*
 when he spil'd the butter-milk.
 To *mend* as sowre ale does in summer.
 I cry you *mercy*, I took you for a joyn'd stool.
 To spend his *Michaelmas* rent in *Midsummer*
 moon.
 You'd marry a *middin* for muck.
 Either by *might* or by sleight.
 I can see as far into a *milstone* as another man.
 A *Scotch mist*, that will wet an *English* man to
 th' skin.
Mock not (quoth *Montford*) when his wife
 called him cuckold.
 To have a *moneths* mind to a thing.

In ancient wills we find often mention of a moneths
 mind and also of a years mind and a weeks mind: they
 were lesser funerall solemnities appointed by the deceased
 at those times, for the remembrance of him.

Tell me the *moon's* made of a green cheese.
Quid si calum ruat?

You may as soon shape a coat for the *moon*.
 To make a *mountain* of a molehill.

Arcem ex cloaca facere, ex elephanto muscam.

To speak like a *mouse* in a cheese.
 Your *mouth* hath beguil'd your hands.

You st

You't have his *muck* for his meat. *Yorksh.*
He hath a good *muckhill* at's door, *i. e.* he is rich.

N.

HE had as good eat his *nails*.
You had not your *name* for nothing.
Ἐσθ' ὅτι οὐκ ἔστιν.

I took him *napping*, as *Moss* took his mare.

Who this *Moss* was is not very materiall to know; I suppose some such man might find his mare dead, and taking her to be only asleep might say, *have I taken you napping?*

I'll first see thy *neck* as long as my arm.
To seek a *needle* in a bottle of hay.
I may see him *need*, but I'll not see him bleed.

Parents will usually say this of prodigal or undutiful children; meaning I will be content to see them suffer a little hardship, but not any great misery or calamity.

As much *need* on't as he hath of the pip, or of a cough.

Tell me *news*.

More *nice* than wise.

Nichils in nine pokes or nooks. *Chesh.* *i. e.* nothing at all.

To bring a *noble* to ninepence, and ninepence to nothing.

Il fait de son teston six sols. *Gall.* To bring an Abby to a Grange.

He hath a good *nose* to make a poor mans sow.
Il seroit bon truy à pauvre homme. *Gall.*

To hold ones *nose* to the grindstone.
To follow ones *nose*.
To lead one by the *nose*.

Menar uno per il naso, *Ital.* Τῆς ῥινὸς ἑλκεῖν. This is an ancient *Greek* Proverb. *Erasmus* saith the metaphor is taken from Buffles, who are led and guided by a ring put in one of their nostrills, as I have often seen in *Italy*: so we in *England* are wont to lead Bears.

To put ones *nose* out of joint.
You make his *nose* warp.
It will be a *nose* gay to him as long as he lives.

It will stink in his nostrills, spoken of any bad matters a man hath been engaged in.

O.

TO cut down an *Oak* and set up a Strawberry.

Cavar un chiodo & piantar una cavicchia, *Ital.* To dig up a nail and plant a pin.

To have an *oar* in every mans boat.
Be good in your *office*, you'll keep the longer on.

To

To give one a cast of his *office*.

He hath a good *office*, he must needs thrive.

To bring an *old house* on ones head.

To rip up *old sores*.

To cast up *old scores*.

Once at a Coronation.

Never but *once* at a Wedding.

Once and use it not.

One yate for another, Good fellow.

They father the originall of this upon a passage between one of the Earls of *Rusland* and a Countrey-fellow. The Earl riding by himself one day overtook a Countrey-man, who very civilly open'd him the first gate they came to, not knowing who the Earl was. When they came to the next gate the Earl expecting he should have done the same again, Nay soft, saith the Countrey-man, *One yate for another, Good fellow*.

A man need not look in your mouth to know how *old* you are.

Facies tua computat annos.

To make *orts* of good hay.

Over shoes over boots.

This hath almost the same sense with that, *Ad perditionem securim manubrium adicere.*

A shive of my *own* loaf.

A pig of my *own* sow.

To outshoot a man in his *own* bow.

The black *ox* never trode on his foot.

i. e. He never knew what sorrow or adversity meant.

P.

MAke a *page* of your own age.
That is, Do it your self.

To stand upon ones *pantofles*.

To *pass* the pikes.

He is pattring the Devils *Pater noster*.

When one is grumbling to himself and it may be cursing those that have angered or displeased him.

To *pay* one in his own coyn.

He is going into the *pease*-field, i. e. falling asleep.

To be in a *peck* of troubles.

To take one a *peg* lower.

Penny-wise and pound foolish.

Μέτρη ὕδωρ πίοντες, ἀμέτρωι μέζον ἔδοντες, i. e. Ad mensuram aquam bibunt, sine mensura offam comedentes.
He spares at the spiggot and lets it out at the bung-hole.

He thinks his *penny* good silver.

To take *pepper* in the nose.

To take *physick* before one be sick.

To *pick* a hole in a mans coat.

He knows not a *pig* from a dog.

Pigs play on the Organs.

A man so called at Hogs Norton in Leicestershire, or Hocks Norton.

Pigs fly in the air with their tails forward.
To shoot at a *pigeon* and kill a crow.
Not to high for the *pie*, nor to low for the crow.
If there be no remedy then wellcome *Pillvall*.
To be in a merry *pin*.

Probably this might come from drinking at pins. The *Dutch*, and *English* in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas to go above or beneath it was a forfeiture, Dr Fuller Eccles. Hist. lib 3. p. 17.

As surly as if he had *pist* on a nettle.
To *piss* in the same quill.
To stay a *piissing*-while.
He'll *play* at small game rather then stand out.
Aulædus fit qui citharædus esse non potest.

Let the *plough* stand to catch a mouse.
To be tost from *Post* to Pillory.
To go to *pot*.
I know him not should I meet him in my *potage* dish.
To *prate* like a Parrot.
To say his *prayers* backward.
To be in the same *Predicament*.
To have his head full of *proclamations*.
Provender pricks him.
To come in *pudding* time.
Her *pulse* beats matrimony.
To no more *purpose* then to beat your heels
against

against the ground or wind.

To as much *purpose* as the geese flurr on the ice
Cheesh.

To as much *purpose* as to give a goose hay. *Cheesh.*

Q.

TO be in a *quandary*.

To pick a *quarrel*.

He'll be *Quartermaster* where e're he comes.

To touch the *quick*, or to the quick.

R.

TO lie at *rack* and manger.

If it should *rain* pottage he would want
his dish.

He is better with a *rake* then a fork, & *vice*
versâ.

Most men are better with a rake then a fork, more
apt to pull in and scrape up then to give out and com-
municate.

No *remedy* but patience.

Set your heart at *rest*.

You *ride* as if you went to fetch the midwife.

You shall *ride* an inch behind the tail.

He'll neither do *right* nor suffer wrong.

Give

Give me *roastmeat*, and beat me with the spit or
run it in my belly.

You are in your *roastmeat* when others are in
their fod.

Præquam mactaris excorior.

To *rob* the spittle.

To *rob* *Peter* to pay *Paul*.

Il oſte à S. Pierre pour donner à S. Pol. *Gall.*

He makes *Robin Hoods* pennyworths.

This may be uſed in a double ſenſe; either he ſells
things for half their worth: *Robin Hood* afforded rich pen-
nyworths of his plunder'd goods; or he buyes things at
what price he pleaſes: The owners were glad to get any
thing of *Robin Hood*, who otherwiſe would have taken
their goods for nothing.

To have *rods* in piſs for one.

You gather a *rod* for your own breech.

Tel porte le baſton dont à ſon regret le bat on. *Gall.*
Οὐτ' αὐτῷ κατὰ τεύχει ἀνὴρ ἄλλω κατὰ τεύχων. Heſi-
d. Ἐπὶ ſαυτῷ πῶ σελῶλυ κατελείς. In tuum ipſius
aputunam deducis.

Right *Roger*, your ſow is good mutton.

To twiſt a rope of ſand.

Ἐκ τῆς ἁλμυρῆς ὀνίον πλέκειν.

A rope and butter, if one ſlip the other may hold.
I thought I had given her rope enough, ſaid *Ped-*
ley when he hang'd his mare.

He

He rose on his right side.

To give one a *Rowland* for an *Oliver*.

That is *Quid pro quo*, to be even with one. Je lui ba-
illera y Guy contre Robert. Gall.

To run through thick and thin.

His shooes are made of *running* leather.

To run the wild goose chase.

To row one way and look another.

As skullders do, Δεξιὰν εἰς ἑνὸς ὄψιν, ἀεὶ ἄρ' ἑξ ἑστέρας εἰς τὴν
ἐναντίαν. Aristoph. apud Suidam. Aliqua manu fert lap-
idem, panem ostendit alterâ. Plaut.

S.

MOre sacks to the mill.

To come sailing in a fow's ear.

To scape a scowring.

You make me scratch where it doth not itch.

The sea complains it wants water.

That would I fain see said blind George of Hol-
lowce.

To set up ones staff.

i. e. To resolve to abide in a place.

To set up his sail to every wind.

Faire voile à tout vent. Gall. Evannare ad omnem au-
ram. Nazianzen.

Share and share like, some all, some never a whit.

Leonina Societas.

To cast a *sheeps* eye at one.

To cast an old *shoe* after one.

Not worth *shoe-buckles*.

To make a fair *show* in a Countrey Church.

Good to fetch a *sick* man sorrow and a dead man woe. *Chefs*.

To pour water into a *sieve*.

Abro aquam haurire.

To *sing* the same song.

Canilenam eandem canere. Terent. Phorm. *Crambe bis cocta*. Nothing more troublesome and ungratefull then the same thing over and over.

Thou *singest* like a bird call'd a swine.

Sink or swim.

To call one *Sir* and something else, *i. e.* *Sirrah*.

To set all at *six* and seven.

To sit upon ones *skirts*.

To *slander* one with a matter of truth.

To *sleep* dogs sleep.

Slow and sure. *This might have been put among the Sentences.*

I *swell* a rat.

To drive *snails*: A *snails* gallop.

Testudineus gradus. Plaut. *Vicisti coqueam tarditate.*
Idem.

Tell

Tell me it *snows*.

To take a thing in *snuff*.

To have a *soft* place in's head.

Fair and *softly*, as Lawyers goe to Heaven.

As *softly* as foot can fall.

Suspensos pedes ponere. Quintil. *Suspensio gradu ire,*
Terent.

To take a wrong *sow* by the ear.

A *sow* to a fiddle.

"Οὐδ' ὀφθαλμοῖς. *Afinus ad lyram.*

To *sow* his wild oats.

As they *sow* so let them reap.

ut sementem feceris ita metes.

To be tied to the *sowre* apple-tree.

i. e. To be married to an ill husband.

To call a *spade* a spade.

You never *speak* but your mouth opens.

Spick and span new.

From *spica* an ear of corn, and the spawn of fishes, saith Mr Howel: but rather as I am informed by a better authour; Spike is a sort of nail, and spawn is a chip of a boat; so that it is all one as to say, *Every chip and nail is new.*

Spare at the *spigget* and let it out at the bung-hole.

E tien su dalla spina & spande dal coccone, *Ital.*

He hath *spit* his venome.
Spit in your hand and take better hold.
 You would *spy* faults if your eyes were out.
 To make one a *stalking* horse.
 What *starve* in a cooks shop ?

Endurer la soif aupres d' une fontaine. *Gall.* Mourir
 de faim aupres de mestier. *Gall.* This may be made a
 sentence by putting it imperatively. *Never starve, &c.*

To go through *stich* with a business.
 To *stick* by the ribs.
 He hath swallowed a stake, he cannot *stoop*.
 The more you *stir* the worse you stink.

Μη κινῆν χαλὸν εἰς κείμηνον. *Plus sœtent stercora mo-*
ti. Quanto piu si ruga tanto piu puzza il tronzo. *Ital.*
 The more you stir a t--- &c.

To *strain* at a gnat, and swallow a camel.
 To *stumble* at a straw, and leap over a block.

These two Proverbs have the same sense: the former
 is used by our Saviour. *Matth.* 23. 24.

When two *Sundays* meet, *i. e.* never. *Ad Gra-*
cas Calendas.

To *swallow* an ox, and be choak't with the tail.
 It hath the same sense with the two last save one.

He'll *swear* { through an inch board.
 { dagger out of sheath.
 { the devil out of hell.

T.

TO thrust his feet under another mans *table*.
Alienâ vivere quad.

To *take* from ones right side, to give to ones left.

To *take* one up before he is down.

Tell you a *tale*, and find you ears.

A *tale* of a tub.

To tell *tales* out of school.

To *talk* like an Apothecary.

Tenterden steeple's the cause of *Goodwins* sands.

This Proverb is used when an absurd and ridiculous reason is given of any thing in question: an account of the original whereof I find in one of Bishop *Latimers* sermons in these words. M^r *Moore* was once sent with commission into *Kent*, to try out, if it might be, what was the cause of *Goodwins* sands, and the shelf which stopped up *Sandwich* haven. Thither cometh M^r *Moore*, and calleth all the Countrey before him, such as were thought to be men of experience, and men that could of likelihood best satisfy him of the matter concerning the stopping of *Sandwich* haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less then an hundred years old. When M^r *Moore* saw this aged man, he thought it expedient to hear him say his mind in this matter (for being so old a man, it was likely that he knew most in that presence, or company) So M^r *Moore* called this old aged man unto him and said, Father (said he) tell me if you can, what is the cause of the great arising of the sands and shelves here about

about this haven, which stop it up, so that no ships can arrive here. You are the oldest man I can espie in all this company, so that if any man can tell any cause of it, you of all likelyhood can say most to it, or at leastwise more then any man here assembled. Yea forsooth, good M^r Moore, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth M^r Moore) how say you to this matter ? What think you to be the cause of these shelves and sands, which stop up *Sandwich* haven ? Forsooth sir (quoth he) I am an old man, I think that *Tenterton*-steeple is the cause of *Goodwin's* sands. For I am an old man sir (quoth he) I may remember the building of *Tenterton*-steeple, and I may remember when there was no steeple at all there. And before that *Tenterton*-steeple was in building, there was no manner of talking of any flats, or sands that stop't up the haven ; and therefore, I think that *Tenterton*-steeple is the cause of the decay and destroying of *Sandwich* haven. Thus far the Bishop.

I'll thank you for the next, for this I am sure of.
There's a *thing* in't (quoth the fellow) when
he drank the dish-clout.

I'll not pull the *thorn* out of your foot and put it
into my own.

To stand upon *thorns*.

Thrift and he are at a fray.

When *thrift's* in the field, he's in town.

He strook at *Tib*, but down fell Tom.

His *tongue's* no slander.

Your *tongue* runs before your wit.

This is an ancient form of speech ; I find it in *Isocrates*
his oration to *Demonicus*, Πολλῶν γὰρ ἡ γλῶττα ἀεσισηκται
τῆς διανοίας.

His *tongue* runs on wheels [or at random.]

To have a thing at ones *tongues* end, or at the tip
of ones *tongue*.

*Too*h and nail.

Manibus pedibusque. Remis velisque. .

To have an aking *tooth* at one.

From *top* to toe.

Topsie turvie.

I'de not *touch* him with a pair of tongs.

To it again, no body comes.

Nemo nos insequitur aut impellit, Erasmus è Platone ;
who tells us that this Proverb continues to this day in com-
mon use (among the *Dutch* I suppose) to signifie that it
is free for us to stay upon any business [*immorari in re
aliqua.*]

To drive a subtile *trade*.

To put one to his *trumps*.

I'll *trust* him no further then I can sling him, or,
then I can *throw* a millstone.

You may *trust* him with untold gold.

To *turn* with the wind, or tide.

To *turn* over a new leaf.

To *turn* cat in pan.

In the *twinkling* of an eye.

To stop *two* gaps with on bush.

To stop *two* mouths with one morsel.

*Duas linit parietes eadem filia. Unich filia duos parare ge-
neros* : This is a modern Proverb, but deserves (saith Eras-
mus) to be numbred amongst the ancient ones. I find it a-
mong the *French*, D'une fille deux gendres. To get himself
two sons in law with one daughter,

To kill *two* flies with one flap.

To kill *two* birds with one shaft [or stone.]

D' une pierre faire deux coups, *Gall.* Di un' dono far
duoi amici, *Ital.* To make two friends with one gift. Pigliar
due colombe con una fava, *Ital.* To take two pigeons with
one bean.

To carry *two* faces under one hood.

Il a une face à deux visages, *Gall.* Due visi sotto una
beretta, *Ital.*

To have *two* strings to ones bow.

Il fait bien avoir deux chordes en son arc, *Gall.* This
may be made a sentence by adding to it, It is good, or such
like words, *Duabus ancoris fultus.*

Two hands in a dish, and one in a purse.

To have *thwitten* a mill-post to a pudding prick.
She's cured of a *tympany* with two heels.

U.

TO nourish a *viper* in ones bosom.

Tu ti allevi la biscia in seno, *Ital.* Θεράλει τὴν λυγιστὴν
ἐν τῷ κόλπῳ, Theocr. in hodoep. *Colubrum in sinu fo-*
vere. Est apud Æsopum Apologus de rustico quodam in
hanc rem.

Nothing but *up* and ride?

To be *up* the Queen apple-tree.

No sooner *up*, but the head in the Aumbrey, and
nose in the cup,

T 2

W. To

W.

A *Warrant* seal'd with butter.
To look to ones *water*.
To cast *water* into the *Thames*.

Lumen soli mutuari, &c.

You can't see green cheese, but your teeth must
water.

I'll not *wear* the wooden dagger, *i. e.* lose my
winnings.

Wear a horn, and blow it not.
To come home by *weeping* cros.

This *weeping cros* which gave occasion to this phrase, is
about two miles distant from the town of *Stafford*.

You may make as good musick on a *wheel-
barrow*.

Without *welt* or guard.

All shall be *well*, and Jack shall have Jyll.
With a *wet* finger.

Levi brachio & molli brachio.

But *when*, quoth *Kettle* to his mare? *Cheese*.

Whist whist, I smell a birds nest.

You'll make an end of your *whistle* though the
cart overthrow.

Whist and catch a mouse.

To let leap a *whiting*.

i. e. To let slip an opportunity.

Shee's neither *wife*, widow nor maid.
Your *windmill* dwindles into a nut-crack.
All this *wind* shakes no corn.
Either *win* the horse or lose the saddle.

Aux ter sex aux tres tessera. Ἡ τοὶς ἑξ ἢ τρεῖς κούροι.
The ancients used to play with three dice, so that thrice six must needs be the best, and three aces the worst chance. They called three aces simply three dice, because they made no more then the number of the dice. The ace side was left empty without any spot at all, because to count them was no more then to count the dice. Hereupon this chance was called, *Fallus inanis*, the empty chance.

Wind and weather doe thy worst.
To goe down the *wind*.
Win it and wear it.
To have one in the *wind*.
To have *windmills* in's head.
Keep your *wind*, &c. *v.* breath.
You may *wink* and chuse.

Εὐμήλης ἵπποι. *Thrax ad Thracem compositus*,

He shews all his *wit* at once.
God send you more *wit*, and me more money.
You were born when *wit* was scant.
Your *wits* are on wooll gathering.
You have *wit* enough to drown ships in.
You give the *wolf* the weather to keep.

Ha dato la pecora in guardia al lupo, Ital. *Ovem lupo commisi.*

To have a *wolf* by the ears.

This is also a Latine Proverb, *Lupum auribus tenere*. When a man hath a doubtful business in hand, which it is equally hazardous to pursue or give over; as it is to hold or let go a wolf which one hath by the ears.

To be in a *wood*.

You cannot see *wood* for trees.

In mari aquam quaris.

To make *woof* or *warp* of any business.

A *word* and a blow.

When he should *work*, every finger is a thumb.

If any thing stay let *work* stay.

The *world* is well amended with him.

To have the *world* in a string.

He has a *worm* in's brain.

Not *worthy* to carry his books after him.

Not *worthy* to be named the same day.

Not *worthy* to wipe his shooes.

Indignus qui illi matellam porrigat.

Dispeream si tu Pyladi prestare matellam

Dignus es, aut porcos pascere Pirithoi. Martial.

Not *worthy* to carry guts after a Bear.



*Proverbial Similies, in which the quality
and subject begin with the same letter.*

AS bare as a birds arse, or as the back of
my hand.
As blind as a beetle or bat.

Talpâ cæcior, As blind as a mole, though indeed a mole
be not absolutely blind; but hath perfect eyes, and those
not covered with a membrane, as some have reported; but
open and to be found without side the head, if one search
diligently, otherwise they may easily escape one, being ve-
ry small and lying hid in the furr. So that it must be grant-
ed, that a mole sees but obscurely, yet so much as is suffi-
cient for her manner of living, being most part under ground.
Hypsæa cæcior. This *Hypsæa* was a woman famous for her
blindness. *Tiresia cæcior*, The fable of *Tiresias*, and how
he came to be blind, is well known. *Leberide cæcior*. *Est
autem Leberis exuvie sive spoliū serpentis, in quo apparent
effigies duntaxat oculorum, ac membranula quedam tenuissima
quæ serpentium oculi præteguntur*. A Beetle is thought to be
blind, because in the evening it will fly with its full force a-
gainst a mans face or any thing else which happens to be in
its way; which other insects as Bees, hornets, &c. will
not doe.

To blush like a black dog.

As bold as blind bayard.

As bold as *Beauchamp*.

Of this surname there were many Earls of *Warwick*, amongst whom (saith Doctour *Fuller*) I conceive *Thomas* the first of that name, gave chief occasion to this Proverb; who in the year 1346, with one Squire and six archers, fought in hostile manner with an hundred armed men at *Hogges* in *Normandy* and overthrew them, slaying sixty *Normans*, and giving the whole fleet means to land.

As brisk as a body louse.

As busie as a bee.

As clear as crystal.

As cold as charity.

As common as *Coleman* hedge.

As coy as *Crokers* mare.

As cunning as *Craddock*, &c.

As dead as a door nail.

As dull as dun in the mire.

To feed like a farmer; or freeholder.

As fine as five pence.

As fit as a fiddle.

As flat as a flounder.

As grave as an old gate-post.

As hard as horn.

As high as three horse loaves

As high as a hog all but the bristles.

Spoken of a dwarf in derision.

As hungry as a hawk, or horse.

As kind as a kite, all you cannot eat you'll hide.

As

As lazy as *Ludlams* dog, that lean't his head
against a wall to bark.

As mad as a *March* hare.

Fenum habet in cornu.

As merry as the maids,

As nice as a nuns hen.

As pert as a Pearmongers mare.

As plain as a packfaddle, or a pike staff.

As plump as a Partridge.

As proud as a peacock.

As seasonable as snow in summer.

As soft as silk.

As true as a turtle to her mate.

As warm as wooll.

As wise as *Walthams* calf, that ran nine miles to
suck a bull.

As wise as a wisp, or woodcock.

As welcome as water into a ship, or, into ones
shoes.

As weak as water.

Others.

As angry as a wasp.

As bald as a coot.

As bare as the back of my hand.

As bitter as gall. *Ipse bile amariora.*

As black as a coal; as a crow or raven; as the

Divell; as jet; as ink; as foot.

As

As busie as a hen with one chicken.

As busie as a good wife at oven ; and neither meal nor dough.

He's like a cat ; fling him which way you will he'll light on's legs.

She's like a cat ; she'll play with her own tail.

He claws it as *Clayton* claw'd the pudding, when he eat bag and all.

As clear as a bell.

Spoken principally of a voice or sound without any jarring or harshness.

As clear as the Sun.

As comfortable as matrimony.

It becomes him as well as a sow doth a cart-faddle.

As crowse as a new washen louse.

This is a *Scotch* and *Northern* Proverb. Crowse signifies brisk lively.

As dark as pitch.

Blackness is the colour of darkness,

As dead as a herring.

A Herring is said to die immediately after it is taken out of its element the water ; that it dies very suddainly my self can witness : so likewise doe Pilchards, Shads, and the rest of thit tribe.

As dear as two eggs a penny.

As like a dock to a daisy.

That is very unlike.

As dizzy as a goose.

As drunk as a begger.

This Proverb begins now to be disused, and in stead of it people are ready to say, As drunk as a Lord : so much hath that vice (the more is the pity) prevail'd among the Nobility & Gentry of late years.

As dry as a bone.

As dull as a beetle.

As dun as a mouse.

As easie as pissing a bed ; as to lick a dish.

As false as a Scot.

I hope that nation generally deserves not such an imputation ; and could wish that we *English* men, were less partial to our selves, and censorious of our neighbours.

As fair as Lady *Done*. *Chesh.*

The *Dones* were a great family in *Cheshire*, living at *Winton* by the forest side : Nurses use there to call their children so if girls, if boyes Earls of *Derby*.

As fast as hops.

As fat as butter ; as a Fool ; as a hen ith' forehead.

To feed like a freeholder of *Macklesfield*, who hath neither corn nor hay at *Michaelmas*. *Chesh.*

This *Macklesfield* or *Maxfield* is a small market town and borough in *Cheshire*.

As

As fierce as a goose.

As fine [or proud] as a Lords bastard.

As fit as a pudding for a Friars mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel,

As fond of it as an Ape of a whip and a bell.

To follow one like a St. *Anthony's* pig.

It is applicable to such as have servile saleable souls, who for a small reward will lacquay it many miles, being more officious and assiduous in their attendance then their patrons desire. St. *Anthony* is notoriously known to be the patron of Hogs, having a pig for his page in all pictures, I am not so well read in his legend as to give the reason of it ; but I dare say, there is no good one.

As freely as S. *Robert* gave his cow.

This *Robert* was a *Knzreburgh* Saint, & the old women there can still tell you the legend of the cow.

As hollow as a gun ; as a kex.

A Kex is a dried stalk of Hemlock or of wild Cicely.

As free as a blind man is of his eye.

As free as an ape is of his tail.

As free as a dead horse is of farts.

As fresh as a rose in *June*.

As full as an egg is of meat.

E pieno quanto un novo. *Ital.*

As full as a pipers bag ; as a tick,

As full as a toad is of poison.

As full as a Jade, quoth the Bride.
 As gant as a greyhound.
 As glad as a fowl of a fair day.
 To go like a cat upon a hot bake stone.
 To go out like a candle in a snuff.
 As good as *George of Green*.

This *George of Green* was that famous Pinder of *Wakefield* who fought with *Robin Hood* & little *John* both together, and got the better of them, as the old ballade tells us.

As good as goose-skins that never man had
 enough of. *Chesh.*
 As good as ever flew in the air.
 As good as ever went endways.
 As good as ever the ground went upon.
 As good as ever water wet.
 As good as ever twang'd.
 As good as any between *Bagshot* and *Baw-maw*.

There's but the breadth of a street between these two.

As greedy as a dog.
 As green as grass; as a leek.
 As hail as a roch, Fish whole.

E sano come un pesce. *Ital.*

As hard-hearted as a *Scot* of *Scotland*.
 As hasty as a sheep, so soon as the tail is up the
 t--- is out.
 To hold up his head like a steed of ten pounds.

As

As hot as a toft.

To hug one as the Divell hugs a witch.

As hungry as a Church-moufe.

As innocent as a Devill of two years old.

A confcience as large as a fhipmans hofe.

As lawlefs as a Town-bull.

As lazy as the tinker who laid down his budget
to fart.

As lean as a rake.

To leap like a cock at a black-berry.

Spoken of one that defires and endeavours to doe harm
but cannot.

As lecherous as a he-goat.

As light as a fly.

To lick it up like *Lim* hay, *Chefb.*

Lim is a village on the river *Mersey* that parts *Chefbire* and
Lancashire, where the beft hay is gotten.

As like his nown father as e're he can look.

As like one as if he had been spit out of his
mouth.

As like as an apple to an oyfter.

As like as four pence to a groat.

As like as nine pence to nothing.

No more like then chalk and cheefe.

To look like the picture of ill luck.

To look like a ftrain'd hair in a can. *Chefb.*

To look like a droun'd moufe.

To look like a dog that hath loft his rail.

To look as if he had eaten his bedftraw.

To look on one as the Devill looks over *Lincoln*.

Some referre this to *Lincoln-minster*, over which when first finished the Devill is supposed to have looked with a torve and tetrick countenance, as envying mens costly devotion, saith *D^r Fuller*, but more probable it is that it took its rise from a small image of the Devill standing on the top of *Lincoln Colledge* in *Oxford*.

As loud as a horn.

To love it as a cat loves mustard.

To love it as the Devill loves holy water.

To love it as a dog loves a whip.

As good luck as had the cow, that stuck her self with her own horn.

As good luck as the lowly calf, that liv'd all winter and died in the summer.

As melancholy as a gib'd cat.

As merry as cup and can.

As merry as a cricket.

As mild [or gentle] as a lamb.

As natural to him as milk to a calf.

As necessary as a sow among young children.

As nimble as an Eel.

As nimble as a cow in a cage.

As nimble as a new gelt dog.

As old as *Charing-Cross*.

As plain as the nose on a mans face.

As poor as *Job*.

This similitude runs through most Languages. In the University of *Cambridge* the young Scholars are wont to call chiding *Jobing*.

As

As proud as a cock on's own dunghill.
 As proud as an Apothecary.
 To quake like an Aspen leaf.
 To quake like an oven.
 He's like a Rabbet, fat and lean in 24 hours.
 As red as a cherry; as a petticoat.
 As rich as a new thorn sheep.
 As right as a rams horn; as my leg.
 As rotten as a t---
 As rough as a tinkers budget.
 As safe as a mouse in a cheese; in a malt-heap.
 As safe as a crow in a gutter.
 As safe as a thief in a mill.
 As scab'd as a cuckow.
 To scold like a cut-purse; like a wych-walker.
Chesh.

That is a boiler of Salt: Wych-houses are Salt-houses, and walling is boyling.

To scorn a thing as a dog scorns a tripe.
 As sharp as a thorn; as a rasour; as vinegar.
Aceto acris.
 As much sib'd as sieve and ridder, that grew in
 the same wood together.

Sib'd that is a kin: In *Suffolk* the banes of matrimony are call'd *Sibberidge*.

As sick as a cushion.
 She simpers like a bride on her wedding day.
 She simpers like a riven dish.

She

She simpers like a furrity kettle.
 To sit like a frog on a chopping block.
 As slender in the middle as a cow in the waist.
 As slippery as an Eel.
 As smooth as a carpet: *Spoken of good way.*
 As softly as foot can fall.
 As sound as a trout.
 As sour as verjuice.
 As spruce as an onyon.
 To stink like a poll-cat.
 As streight as an arrow.
 As streight as the back-bone of a herring.
 Thou'lt strip it as *Slack* stript the cat, when he
 pull'd her out of the churn.

As strong as mustard.
 To strut like a crow in a gutter.
 As sure as a gun [or as death.]
 As sure as check or *Exchequer* pay.

This was a Proverb in Q. Elizabeths time; the credit
 of the *Exchequer* beginning in and determining with her
 reign, saith Dr Fuller.

As sure [or as round] as a Juglers box.
 As sure as a louse in bosome. *Cresh.*
 As sure as a louse in Pomfret. *Yorksh.*
 As sure as the coat's on ones back.
 As surly as a Butchers dog.
 As sweet as honey, or as a nut.
 As tall as a May-pole.
 As tender as a chicken.
 As tender as a parsons leman, i. e. whore.
 As tender as *Parnell* that broke her finger in a
 posset-curd.

V

As

As testy as an old cook.

As tough as whiteleather.

As true as God is in heaven.

As true as steel.

As warm as a mouse in a churn.

As wanton as a calf with two dams.

As wellcome as *Hopkin*, that came to jayl over night, and was hang'd the next morning.

As white as the driven snow.

As wild as a buck.

As wily as a fox.

As much wit as three folks, two fools and a mad-man. *Chesh.*

As well worth it as a thief is worth a rope.

Like *Goodyers* pig, never well but when he is doing mischief. *Chesh.*

He stands like *Mumphazard*, who was hang'd for saying nothing. *Chesh.*

Like the parson of *Saddleworth*, who could read in no book but his own. *Chesh.*

To come home like the parsons cow with a calf at her foot. *Chesh.*

To use one like a Jew.

This poor nation was intolerably abused by the *English*, while they lived in this land, especially at *London* on *Shrove-tuesday*. Thus it came to pass, which God frequently foretold, that they should become a by-word and a reproach among all nations. *Dr Fuller.*

He's like a swine, he'll ne're doe good while he lives.

Undone

Undone as a man would undoe an oyster.
 He feeds like a boar in a frank.
 He's like a bagpipe, he never talks till his belly
 be full.
 Like *Hunts* dog, that will neither goe to Church
 nor stay at home.
 She goes as if she crack't nuts with her tail.
 As willfull as a pig, he'll neither lead nor drive.
 As honest a man as any is in the cards when all
 the kings are out.
 As good as ever drave top over til'd house.
 You been like Smithwick, either clem'd or bor-
 sten. *Chesh.*



Proverbial Rhythmes and old saws.

THe crab of the wood is sawce very good
 For the crab of the sea.
 But the wood of the crab is sawce for a drab,
 That will not her husband obey.

Snow is white and lies in the dike,
 And every man lets it lie :
 Pepper is black and hath a good smack,
 And every man doth it buy.

Alba ligustra cadunt, vaccinia nigra leguntur. Virg.

My horse pisseth whey, my man pisseth amber,
 My horse is for my way, my man is for my chamber.

The higher the plum-tree the riper the plum.
 The richer the cobbler, the blacker his thumb.

When *Adam* delv'd and *Eve* span,
 Where was then the gentleman :

Upstart a churl and gathered good,
And thence did spring our gentle blood.

Le robbe fanno il primo sangue. Ital.

With a red man reade thy read ;
With a brown man break thy bread :
At a pale man draw thy knife ;
From a black man keep thy wife.

Bounce buckram, velvet's dear,
(Christmas) comes but once a year ;
And when it comes it brings good chear,
But when it's gone it's never the near.

He that buys land buys many stones ;
He that buys flesh buys many bones :
He that buys eggs buys many shells,
But he that buys good Ale buys nothing else.

Jack Sprat he loved no fat, and his wife she lov'd no
lean :
And yet betwixt them both, they lick't the platters
clean.

He that hath it and will not keep it,
He that wants it and will not seek it,
He that drinks and is not dry,
Shall want money as well as I.

The third of *November* the D. of *Vendosme* past the
water,

The fourth of *November* the Queen had a daughter,
The fifth of *November* we scap't a great slaughter,
And the sixth of *November* was the next day alter.

A man of words and not of deeds,
Is like a garden full of weeds.

Fridays hair and Sunday's horn
Goes to the D'ule on munday morn.

Our fathers which were wondrous wise,
Did wash their throa's, before they wash't their eyes.

When thou dost hear a toll or knell,
Then think upon thy passing bell.

If Fortune favour I may have her, for I go about
her;
If Fortune fail you may kiss her tail, and go with-
out her.

A red beard and a black head,
Catch him with a good trick and take him dead.

He that hath plenty of good shall have more;
He that hath but little he shall have less;
And he that hath right nought, right nought shall
possess.

Cardinal *Wolsey*.

A whip for a fool, and a rod for a school,
Is always in good season.

Will. Summers.

A halter and a rope for him that will be Pope,
Without all right or reason.

The shape of a good greyhound.

A head like a snake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

Punch Cole, cut candle, set brand on end,
Neither good housewife, nor good housewives
friend.

Alum si sit stalum non est malum.
Beerum si sit cleerum est syncerum.

If one knew how good it were,
To eat a hen in Janivere;
Had he twenty in the flock,
He'd leave but one to go with the cock.

Children pick up words as pigeons pease,
And utter them again as God shall please.

Deux ace non possunt & six cinque solvere nolunt
Omnibus est notum quater trois solvere totum.



Out of *Doctour Fullers Worthies of England*, such as are not entred already in the *Catalogues*.

Barkshire.

THe *Vicar of Bray*, will be *Vicar of Bray* still.

Bray is a village well known in *Bark-shire*, the vivacious *Vicar* whereof living under King *Henry* the eighth, King *Edward* the sixth, *Queen Mary* and *Queen Elizabeth*: was first a *Papist*, then a *Protestant*, then a *Papist*, then a *Protestant* again. This *Vicar* being tax't by one for being a turn-coat, not so (said he) for I always kept my Principle; which is this, to live and die *Vicar of Bray*.

Bedfordshire.

AS plain as *Dunstable road*.

It is applied to things plain and simple, without either welt or guard to adorn them; as also to matters easie and obvious to be found out without any difficulty or direction.

Such

Such this road being broad and beaten, as the confluence of many leading to *London* from the North and North-west parts of this land. I conceive besides this, there is an allusion to the first syllable of this name *Dunstable*, for there are other roads in *England* as broad, plain and well beaten as this.

As crooked as Crawley brook.

This is a nameless brook arising about *Woburn*, running by *Crawley* and falling immediately into the *Ouse*, a river more crooked and *Mæandrous* then it, running above eighty miles, in eighteen by land.

The Bayliff of Bedford is coming.

The *Ouse* or *Bedford* river is so called in *Cambridgeshire*, because when swoln with rain, &c. in the winter time it arrests the *Ile* of *Ely* with an inundation, bringing down suddenly abundance of water.

Buckinghamshire.

Buckinghamshire bread and beef.

The former as *fine*, the latter as fat in this, as in any other County.

Here if you beat a bush, it's odds you'll start a thief.

No doubt there was just occasion for this Proverb at the original thereof, which then contained a Satyrical truth, proportioned to the place before it was reformed: whereof thus our great Antiquary. *It was altogether unpassable in times past by reason of trees, until Leofitane Abbot of St. Albans did cut them down, because they yielded a place of refuge for thieves.*

But

But this Proverb is now antiquated as to the truth thereof; Buckinghamshire affording as many maiden Assizes as any County of equal populousness.

Cambridgeshire.

C*Antabridgia petit aequales or aequalia.*

That is (as Doctour Fuller expounds it) either in respect of their Commons; all of the same mess have equal share: or in respect of extraordinaries, they are all *ισομυκονοι*, cub alike: or in respect of Degree, all of the same degree are fellows *well met*. The same degree levels, although of different age.

Cambridgeshire. *camels.*

I look upon this as a nickname groundlessly fastened on this county men, perhaps because the three first letters are the same in *Cambridge* and *camel*. I doubt whether it had any respect to the Fen men stalking upon their stilts, who then in the apparent length of their legs do something resemble that beast.

An Henry-sophister.

So they are called, who after four years standing in the University, stay themselves from commencing batchelours of Arts, to render them in some Colleges more capable of preferment.

That tradition is senseless (and inconsistent with his Princely magnificence) of such who fancy that King Henry the eighth coming to *Cambridge*, stayed all the Sophisters a year, who expected that a year of grace should have been given to them. More probable it is, that because
that

that King is commonly conceived of great strength and stature, that these *Sophistæ Henriciani* were elder and bigger than others. The truth is this, in the reign of King Henry the eighth, after the destruction of Monasteries, learning was at a loss; and the University (thanks be unto God more scared than hurt) stood at a gaze what would become of her. Hereupon many students staid themselves *two, three, some four years*; as who would see, how their degrees (before they took them) would be rewarded and maintained.

Twittle twattle, drink up your posset-drink.

This proverb had its original in *Cambridge*, and is scarce known elsewhere.

Cheshire.

CHeshire *chief of men.*

It seems the Cestrians have formerly been renowned for their valour. *v. Fuller.*

She hath given Lawton gate a clap.

Spoken of one got with child and going to *London* to conceal it. *Lawton* is in the way to *London* from several parts of *Cheshire*.

Better wed over the Mixon then over the Moor.

That is hard by or at home, the *Mixon* being that heap of compost which lies in the yards of good husbands, then far off or from *London*. The road from *Chester* leading to *London* over some part of the Moor-lands in *Staffordshire*. The meaning is, the gentry in *Cheshire* find it more profitable to match within their own Countrey, then to bring a bride

out

out of other shires. 1. Because better acquainted with her birth and breeding. 2. Because though her portion may chance to be less, the expence will be less to maintain her. Such intermarriages in this County have been observed both a proloner of worshipful families, and the preserver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it seems, is one of the greatest livings near Chester, or otherwise doubtless there are many greater Church-preferments in Cheshire.

The Maior of Altringham lies in bed while his breeches are mending.

The Maior of Altringham and the Maior of Over. The one is a thatcher the other a dancer.

These are two petty Corporations whose poverty makes them ridiculous to their neighbours.

Stopford law, no stake no draw.

Neither in Cheshire nor Chawbent.

That is, nither in Kent nor Christendome. Chawbent is a town in Lancashire.

The Constable of Oppenshaw sets beggars in stocks at Manchester.

He feeds like a Freeholder of Maxfield [or Macklesfield,] who hath neither corn nor hay at Michaelmas.

Maxfield is a market town and burrough of good account in this County, where they drive a great trade of making

making and selling buttons. When this came to be a Proverb, it should seem the inhabitants were poorer or worse husbands then now they are.

Maxfield *measure heap and thrutch*, i. e. *thrust*.

Cornwall.

BY Tre, Pol, and Pen,
You shall know the Cornish men.

These three words are the Dictionary of such surnames as are originally *Cornish*; and though Nouns in sense, I may fitly term them Prepositions.

1. Tre	} signifieth	{ a Town,	} hence Tre-fry, Tre-lawney, Tre-vanion, &c.
2. Pol			
3. Pen			
		{ an head	{ hence Pol-wheel.
		{ a Top.	{ hence Pentire, Pen-rose, Pen-kevil, &c.

To give one a Cornish Hug.

The *Cornish* are masters of the Art of wrestling. Their hug is a cunning close with their fellow combatants, the fruit whereof is his fair fall or foil at the least. It is figuratively applicable to the deceitful dealing of such, who secretly design their overthrow whom they openly embrace.

Hengsten down well ywrought,
Is worth London town dear ybought.

In respect of the great quantity of tin to be found there under ground. Though the gainful plenty of metal this place formerly afforded, is now fallen to a scant-saving-scarcity:

city. As for the Diamonds which Doctour Fuller fancieth may be found there, I believe they would be little worth.

He is to be summoned before the Major of Hal-gaver.

This is a jocular and imaginary court, wherewith men make merriment to themselves, presenting such persons who go slovenly in their attire : where judgement in formal terms is given against them, and executed more to the scorn than hurt of the persons.

When Dudman and Ram-head meet.

These are two torelands, well known to sailors, nigh twenty miles asunder, and the Proverb passeth for the *Periphrasis* of an impossibility.

He doth sail into Cornwall without a bark.

This is an *Italian* Proverb, where it passeth for a description (or derision rather) of such a man as is wronged by his wives disloyalty. The wit of it consists in the allusion to the word horn.

Cumberland.

IF Skiddaw hath a cap,
Scruffell wots full well of that.

These are two neighbour hills, the one in this County, the other in *Anandale* in *Scotland* : if the former be cap't with clouds and foggy mists, it will not be long e're rain falls on the other. It is spoken of such who must expect to sympathize in their sufferings by reason of the vicinity of their habitations.

Skiddaw,

Skiddaw, Lauvelling and Casticand.
Are the highest hills in all England.

I know not how to reconcile this rhyme with another mention'd by the same Author, *Camden. Britan.* in *Lancashire.*

Ingleborough, Pendle and Penigent,
Are the Highest hills between Scotland and Trent.

Unless it be, that the later ternary are highest in *Yorkshire* mens account; the former in *Cumberland* mens account: every County being given to magnifie (not to flatter) their own things.

Devonshire.

TO Devonshire or Denshire land.

That is, to pare off the surface or top-turf thereof, and to lay it upon heaps and burn it; which ashes are a marvelous improvement to battle barren land, by reason of the fixt salt which they contain. This course they take with their barren spongy heathy land in many Counties of *England*, and call it *Denshiring*. Land so used will bear two or three good crops of corn, and then must be thrown down again.

A Plymouth cloak.

That is, a *cane* or *staff*; whereof this the occasion. Many a man of good extraction coming home from far voyages, may chance to land here, and being out of sorts, is unable for the present time and place to recruit himself with clothes. Here, (if not friendly provided) they make the next wood their

their Drapers shop, where a staff cut out, serves them for a covering. For we use when we walk in *cuervo* to carry a staff in our hands, but none when in a cloak.

He may remove Mort-stone.

There is a bay in this County called *Morts-bay*, but the harbour in the entrance thereof is stopt with a huge rock, called *Mort-stone*, and the people merrily say, none can remove it but such as are masters of their wives.

*First hang and draw,
Then hear the cause by Lidford law.*

Lidford is a little and poor (but ancient) Corporation in this County with very large priviledges, where a Court of *Stanneries* was formerly kept. This libellous Proverb would suggest unto us, as if the Towns-men thereof (generally mean persons) were unable to manage their own liberties with necessary discretion, administering preposterous and preproperous justice.

Dorsetshire.

A *S much a kin as Lenson-hill to Pilsen pen.*

That is, *no kin at all*. It is spoken of such who have vicinity of habitation or neighbourhood, without the least degree of consanguinity, or affinity betwixt them. For these are two high hills, the first wholly, the other partly in the Parish of *Broad Windsor*. Yet the sea-men make the nearest relation between them, calling the one the *cow*, the other the *calf*, in which forms it seems they appear first to their fancies, being eminent sea-marks.

X

Stab'd

Stab'd with a Byrdport dagger.

That is *hang'd*. The best if not the most hemp (for the quantity of ground) growing about *Byrdport*, a market-town in this County. And hence it is that there is an ancient statute (though now disused and neglected) that the cable ropes for the Navy-royal were to be made thereabouts.

Dorsetshire dorfers.

Dorfers are *peds* or *paniers* carried on the backs of horses, on which Higlers use to ride and carry their commodities. It seems this homely but most useful instrument was either first found out, or is most generally used in this County; where *fish-jobbers* bring up their fish in such contrivances, above an hundred miles from *Lime* to *London*.

Essex.

Essex files.

See the catalogue of Sentences.

Essex calves.

This County produceth calves of the *fattest*, *fairest* and *finest* flesh in *England*, and consequently in all *Europe*. Sure it is that a *Cumberland cow* may be bought for the price of an *Essex calf* at the beginning of the year. Let me add that it argues the goodness of flesh in this County, and that great gain was got formerly by the sale thereof, because that for many stately Monuments were erected therein anciently for Butchers inscribed *Carnifices* in their Epitaphs in *Cogshall*, *Chelmsford* and else where, made with marble, inlaid with brass, befitting (saith my Authour) a more eminent man: whereby it appears, that those of that trade have in that County been richer (or at least prouder) than in other places.

*As valiant as an Essex lion, i. e. a calf.
The Weavers beef of Colchester.*

That is *sprats*, caught hereabouts, and brought hither in incredible abundance, whereon the poor Weavers (numerous in this Town) make much of their repast, cutting rands, rumps, Surloyns, chines, &c. out of them, as he goes on.

Jeering Cogshall.

This is no Proverb: but an ignominious Epithete fastned on this place by their neighbours, which as I hope they do not glory in, so I believe they are not guilty of. Other towns in this Countrey have had the like abusive Epithetes. I remember a rhyme which was in common use formerly of some towns, not far distant the one from the other.

*Braintree for the pure, and Bocking for the
poor,
Cogshall for the jeering Town, and Kelvedon
for the whore.*

Gloucestershire.

As sure as God's in Gloucestershire.

This is a foolish and profane Proverb, unfit to be used. However some seek to qualifie it, making God eminently in this, though not exclusively of other Counties, where such the former fruitfulness thereof, that it is (by *William of Malmesbury*, in his book of Bishops) said to return the seed with the increase of an hundred fold: others find a superstitious sense therein, supposing God by his gracious presence more peculiarly fix't in this Countrey, wherein there were more

and richer mitred Abbeyes, then in any two shires of *England* besides.

You are a man of Duresley.

It is taken for one that breaks his word, and fails in performance of his promise; parallel to *Fides Grata* or *Punica*, *Duresley* is a market and clothing Town in this County, the inhabitants whereof will endeavour to confute and disprove this Proverb, to make it false now, whatsoever it was at the first original thereof.

It's as long in coming as Cotswald barley.

It's applied to such things as are slow, but sure. The corn in this cold Country on the *Wolds*, exposed to the winds bleak and shelterless, is very backward at the first, but afterward overtakes the forwardest in the County, if not in the barn in the bushel, both for the quantity and goodness thereof.

He looks as if he had liv'd on Tewksbury mustard.

Tewksbury is a fair Market-town in this County, noted for the mustard-balls made there, and sent into other parts. This is spoken partly of such, who always have a sad, severe and tetric countenance. *Si ecastor hic homo sinapi vidisset, non censeam tam tristem esse posse.* Plaut. in *Trucul.* Partly of such as are snappish, captious, and prone to take exceptions.

The Traceys have always the wind in their faces.

This is founded on a fond and false tradition, which reporteth, that ever since *St William Tracy*, was most active among

among the four Knights, which killed *Thomas Becket*, it is imposed on the *Tracies* for miraculous penance, that whether they go by land or by water, the wind is ever in their faces. If this were so (saith the Doctour) it was a favour in an hot summer to the females of that family, and would spare them the use of a Fan, &c.

As fierce as a lion of Cotswald.
i. e. A sheep.

Hampshire.

Manners make a man,
2^oth William of Wickham.

William of Wickham was a person well known. He was Bishop of *Winchester*, founded New Colledge in *Oxford*, and *Winchester* Colledge in this County. This generally was his *Motto*, inscribed frequently on the places of his founding. So that it hath since acquired a Proverbial reputation.

Canterbury is the higher Rack but Winchester is the better Manger.

W. Edington Bishop of *Winchester* was the Authour of this expression, rendring this the reason of his refusal to be removed to *Canterbury*, though chosen thereunto. Indeed though *Canterbury* be graced with an higher honour; the revenues of *Winchester* are greater. It is appliable to such, who preferre a wealthy privacy before a less profitable dignity.

The Isle of Wight hath no Monks, Lawyers nor Foxes.

This speech hath more mirth then truth in it. (*speeds*
X 3 *Catal.*

Catal, of religious houses,) That they had *Monks* I know, *Black* ones at *Caris-brook*, *White* ones at *Quarter* in this Island. That they have *Lawyers* they know when they pay them their fees : and that they have *Foxes* their *Lambs* know. But of all these, perchance fewer then in other places of equal extent.

Hartfordshire.

Hartfordshire *clubs and clouted shoon.*

Some will wonder how this shire lying so near to *London*, the staple of *English* civility, should be guilty of so much rusticalness. But the finest cloth must have a list, and the pure *Pesants* are of as coarse a thread in this, as in any other place. Yet though some may smile at their *clownishness*, let none laugh at their industry ; the rather, because the *high-shoon* of the tenant, payes for the *Spanish leather-boots* of the Landlord.

Hartfordshire hedgehogs.

Plenty of hedgehogs are found in this high woodland Country, reported to suck the kine, though the *Dair y-maids* come them small thanks for sparing their pains in milking them. Whether this Proverb may have any further reflection on the people of this County, as therein taxed for covetousness and constant nudling on the earth, I think not worth the enquiry ; these nicknames being imposed on several Counties groundlessly, as to any moral significancy.

Ware and Wades-mill are worth all London.

This I assure you is a matter-piece of the vulgar wits in this County, wherewith they endeavour to amuse traveller, as if *Ware* a through-fare market, and *Wades-mill* part of a village.

village lying two miles North thereof were so prodigiously rich, as to countervail the wealth of *London*. The fallacy lieth in the homonymy of *Ware*, here not taken for that *Town* so named, but *appellatively* for all *vendible commodities*. It is rather a riddle than a Proverb.

Hartfordshire *kindness*.

It is, when one drinks back again to the party, who immediately before drank to him : and although it may signifie as much, as, *Manus manum fricat, & par est de merente bene mereri*, yet it is commonly used onely by way of derision of those, who through forgetfulness or mistake, drink to them again whom they pledged immediately.

Herefordshire.

Blessed is the eye,
That is between *Severn and Wye*.

Not onely because of the pleasant prospect ; but it seems this is a propheticall promise of safety, to such as live secured within those great rivers, as if privileged from Martial impressions.

*Sutton wall and Kenchester hill
Are able to buy London were it to sell.*

These are two fruitfull places in this Countrey, saith *M^r Howell*.

Lemster Bread and Weabley Ale.

Both these the best in their kinds, understand it of this County. Otherwise there is *Wheat in England* that will

vie with that of *Lemster* for pureness: for example that of (*Nordens Middlesex. Camden. Brit.*) *Heston* near *Harrow* on the hill in *Middlesex*, of which for a long time the manchet for the Kings of *England* was made: and for *Ale Derby town*, and *Noribdown* in the Isle of *Thanes*, *Hull* in *Yorkshire*, and *Sambich* in *Cheshire* will scarce give place to *Wobley*.

Every one cannot dwell at Rotheras.

A delicate seat, of the *Bodmans* in this County.

Huntingtonshire.

AN *Huntington Sturgeon.*
This is the way to Beggers-bush.

It is spoken of such, who use dissolute and improvident courses, which tend to poverty. *Beggers-bush* being a tree notoriously known, on the left hand of *London* road from *Huntington* to *Caxton*.

Nay stay quoth Stringer when his neck was in the halter.

Ramsay the rich.

This was the *Craesus* of all our *English* Abbeyes, for having but sixty Monks to maintain therein, the revenues thereof according to the standard of those times amounted unto seven thousand pounds *per annum*; which in proportion was an hundred pounds for every Monk, and a thousand pounds for their Abbot; yet at the dissolution of Monasteries, the income of this Abbey was reckoned at but one thousand nine hundred eighty three pounds a year; whereby it plainly

plainly appears how much the Revenues were under-rated in those valuations.

Kent.

Neither in Kent nor Christendom.

That is, saith Dr Fuller, our *English Christendom*, of which Kent was first converted to the Christian faith, as much as to say as *Rome* and all *Italy*, or the first cut and all the loaf besides: not by way of opposition, as if Kent were no part of *Christendom*, as some have understood it. I rather think that it is to be understood by way of opposition, and that it had its original upon occasion of Kent being given by the ancient *Britains* to the *Saxons*, who were then *Pagans*. So that Kent might well be opposed to all the rest of *England* in this respect, it being *Pagan* when all the rest was *Christian*.

*A Knight of Cales, a Gentleman of Wales,
and a Laird of the North-countree,
A Yeoman of Kent with his yearly rent, will
buy them out all three.*

Cales Knights were made in that voyage by *Robert Earl of Essex*, to the number of sixty; whereof (though many of great birth) some were of low fortunes; and therefore *Queen Elizabeth* was half offended with the Earl, for making Knighthood so common.

Of the numerousness of *Welch Gentlemen* nothing need be said, the *Welch* generally pretending to Gentility. *Northern Lairds* are such, who in *Scotland* hold lands in chief of the King, whereof some have no great Revenue. So that a *Kentish Yeoman* (by the help of an *Hyperbole*) may counter-bail, &c.

Yeomen contracted for *Gemen-moyn* from *Gemtyn* signifying

ing common in old *Dutch*, so that a *Teoman* is a *Commoner*, one undignified with any title of *Gentility*: a condition of people almost peculiar to *England*, and which is in effect the *basis* of all the Nation.

Kentish long-tails.

Those are mistaken who found this Proverb on a miracle of *Austin* the Monk; who preaching in an *English* village, and being himself and his associates beat and abused by the *Pagans* there, who opprobriously tied *Fish-tails* to their back-sides; in revenge thereof such appendants grew to the hind-parts of all that generation. For the science of this lying wonder was not laid in any part of *Kent*, but pretended many miles off, nigh *Cerne* in *Dorsetshire*. I conceive it first of outlandish extraction, and cast by foreigners as a note of disgrace on all *English* men, though it chanceth to stick onely on the *Kentish* at this day. What the original or occasion of it at first was is hard to say; whether from wearing a pouch or bag to carry their baggage in behind their backs; whilst probably the proud *Monsieurs* had their *Lacques* for that purpose; or whether from the mention'd story of *Austin*. I am sure there are some at this day in foreign parts, who can hardly be persuaded but that *English* men have tails.

Why this nickname (cut off from the rest of *England*) continues still entail'd on *Kent*, the reason may be (as the *Doflour* conjectures) because that County lies nearest to *France*, and the *French* are beheld as the first founders of this aspersiō.

Dover-court all speakers and no hearers.

The *Doflour* understands this Proverb of some tumultuous Court kept at *Dover*, the confluence of many blustering sea-men, who are not easily ordered into any awful attention. It is applicable to such irregular conferences, where the people are all tongue and no ears.

A jack of Dover.

I find the first mention of this Proverb in our *English* *En-*
rich, Chaucer in his Proeme to the Cook.

*And many a jack of Dover he had sold,
which had been two times hot, and two times
cold.*

This he makes parallel to *Crambe lis costa*; and applicable
to such as grate the eares of their Auditors with ungrate-
ful tautologies, of what is worthless in it self, tolerable as
once uttered in the notion of novelty, but abominable if
repeated.

Some part of Kent hath *health and no wealth*, viz. East
Kent. Some *wealth and no health*, viz. The weald of
Kent. Some both *health and wealth*, viz. the middle
of the Countrey and parts near London.

Lancashire.

Lancashire *fair women.*

Whether the women of this County be indeed fairer then
their neighbours I know not; but that the inhabitants of
some Countreys may be and are generally fairer then those
of others, is most certain. The reason whereof is to be at-
tributed partly to the temperature of the air, partly to the
condition of the soil, and partly to their manner of food. The
hotter the climate, generally the blacker the inhabitants,
and the colder the fairer: the colder I say to a certain de-
gree, for in extreme cold countreys the inhabitants are of
dusky complexions. But in the same climate that in some
places the inhabitants should be fairer then in others, pro-
ceeds from the diversity of the situation (either high or low,
maritime

maritime or far from sea) or of the soil and manner of living, which we see have so much influence upon beasts, as to alter them in bigness, shape and colour, and why it may not have the like on men, I see not.

*It is written upon a wall in Rome,
Ribchester was as rich as any town in Christen-
dome.*

Some monumental wall, whereon the names of principal places were inscribed then subject to the Roman Empire. And probab'y this Ribchester was anciently some eminent colony (as by pieces of coins and columns there daily dig'd out doth appear) However at this day it is not so much as a market-town, but whether decayed by age, or destroyed by accident is uncertain. It is called Ribchester because situate on the river Ribble.

*As old as Pendle hill.
If Riving pike do wear a hood,
Be sure that day will ne're be good.*

A mist on the top of that hill is a sign of foul weather.

*He that would take a Lancashire man at any
time or tide,
Must bait his hook with a good egge-pie or an
apple With a red side.*

Leicestershire.

Bean-belly Leicestershire.

So called from the great plenty of that grain growing therein. Yea those of the neighbouring countreys use to say merrily, Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly. But those Yeomen smile

smile at what is said to rattle in their bellies, whilst they know good silver ringeth in their pockets.

*If Bever hath a cap,
You churls of the vale look to that.*

That is when the clouds hang over the towers of Bever-castle, it is a prognostick of much rain and moisture, to the much endamaging that fruitful vale, lying in the three Counties of Leicester, Lincoln and Nottingham.

*Bread for Borrough-men,
As Great Glen there are more great dogs then honest men.*

Carleton wharlers.

*I'll throw you into Harborough field. A threat for children,
Harborough having no field.*

Put up your pipes, and goe to Lockington wake.

The last man that he kill'd keeps hogs in Hinckley field.

Spoken of a coward that never durst fight.

He has gone over Asfordby bridge backwards.

Spoken of on that is past learning.

Like the Major of Hartle pool, you cannot doe that.

Then I'll thatch Groby pool with pancakes.

For his death there is many a wet eye in Groby pool.

In and out like Billeston I wote.

A Leicestershire plover, i. e. a Bag-pudding.

Bedworth beggers.

The same again, quoth Mark of Bellgrave.

What have I to doe with Bradshaws wind-mill, i. e.

What have I to doe with another mans business?

Lincolnshire.

Lincolnshire, where hogs shite sope and cows shite fire.

The inhabitants of the poorer sort washing their clothes with hogs dung, and burning dried cow-dung for want of better fuel.

Lincolnshire

Lincolnshire bagpipes.

Whether because the people here do more delight in the bagpipes then others, or whether they are more cunning in playing upon them, indeed the former of these will inferre the latter.

As loud as Tom of Lincoln.

This *Tom of Lincoln* is an extraordinary great bell hanging in one of the towers of *Lincoln Minster*; how it got the name I know not, unless it were imposed on it, when baptized by the Papiists. Howbeit this present *Tom* was callt in King *James* his time, *Anno 1610.*

All the carts that come to Crowland are shod with silver.

Crow'and is situate in so moorish rotten ground in the Fens, that scarce a horse, much less a cart can come to it. Since the draining, in summer time carts may go thither.

As mad as the baiting bull of Stamford.

Take the original he'eof. (*R. Butcher* in his Survey of *Stamford* p. 40.) *William Earl Warren* Lord of this Town in the time of King *John*, standing upon the Cattle walls of *Stamford*, saw two bulls fighting for a cow in the meadow, till all the butchers dogs great and small pursued one of the bulls (being madded with noise and multitude) clean through the town. This sight so pleased the said Earl, that he gave all those meadows (called the cattle meadows) where first the Bull duell began, for a common to the butchers of the Town (after the first grass was eaten) on condition they find a mad Bull, the day six weeks before *Christmas* day, for the continuance of that sport every year.

He was born at little Wittham.

Little Wittham is a village in this County. It is applied to such as are not overstock't with acuteness, being a nominal allusion; of the like whereto we have many current among the vulgar.

Grantham gruel, nine grits, and a gallon of water.

It is applicable to those who in their speeches or actions, multiply what is superfluous, or at best less necessary, either wholly omitting or less regarding the essentials thereof.

They hold together as the men of Marham, when they lost their common.

Some understand it *ironically*, that is, they are divided with several factions, which ruins any cause. Others use it only as an expression of ill success, when men strive and plot together to no purpose.

Middlesex.

Middlesex *clowns.*

Because Gentry and Nobility are respectively observed according to their degree, by people far distant from London, less regarded by these *Middlesexians* (frequency breeds familiarity) because abounding thereabouts. It is generally true where the common people are richer, there are they more surly and uncivil: as also where they have less dependence on the Gentry, as in places of great trade.

He that is at a low ebb at Newgate, may soon be afloat at Tiburn.

M:

M^r Bedwell descript. of *Tottenham*, Chap. 3.

*When Tottenham wood is all on fire,
Then Tottenham street is nought but mire.*

That is, when *Tottenham* wood standing on an high hill at the west end of the Parish, hath a foggy mist hanging over it in manner of a smoke, then generally foul weather followeth.

Idem ibid.

Tottenham is turned French.

It seems about the beginning of the reign of King Henry the eighth, *French* mechanicks swarmed in *England*, to the great prejudice of *English* artisans, which caused the insurrection in *London* on ill *May-day*, A. D. 1517. Nor was the City onely but the Countrey villages for four miles about filled with *French* fashions and infections. The Proverb is applied to such, who contemning the customes of their own Countrey, make themselves more ridiculous by affecting forreign humours and habits.

London.

A London Jury, *hang half and save half.*

Some affirm this of an *Essex*, others of a *Middlesex* Jury: and my charity believes it equally true, that is equally untrue of all three. It would faine suggest to credulous people, as if *Londons* frequently impanel'd on Juries, and loaded with

with multiplicity of matters, aim more at dispatch than justice, and to make quick riddance, (though *no hast to hang true men*) acquit half and condemn half. Thus they divide themselves in *aquilbrio* between justice and mercy, though it were meet the latter should have the more advantage, &c.

The falseness of this suggestion will appear to such, who by perusing history, do discover the *London* Jurors most conscientious in proceeding *secundum allegata & probata*, always inclining to the merciful side in saving life, when they can find any cause or colour for the same.

London lick-penny.

The country man coming up hither, by his own experience will easily expound the meaning thereof.

London bridge was made for wise men to goe over, and fools to goe under.

A London Cockney.

* This nickname is more then four hundred years old. For when *Hugh Bigot* added artificial fortifications to his naturally strong Castle of *Buney* in *Suffolk*, he gave out this rhyme, therein, vaunting it for impregnable,

*Were I in my castle of Buney,
Upon the river of Waveney,
I would ne care for the King of Cockney.*

Meaning thereby King *Henry* the second, then quietly possessed of *London*, whilst some other places did resist him : though afterwards he so humbled this *Hugh*, that he was

fain with large sums of money, and pledges for his loyalty to redeem this his Castle from being rased to the ground. I meet with a double sence of this word Cockney. 1. One *cocks'd* and *cocker'd*, made a wanton or Nettle-cock, delicately bred and brought up, so as when grown up to be able to endure no hardship. 2. One utterly ignorant of country affairs, of husbandry and housewifery as there practised. The original thereof, and the tale of the citizens son, who knew not the language of a *Cock*, but called it *neighing* is commonly known.

Billings-gate language.

Billings was formerly a gate, and (as some would make us believe) so called from *Belinus* the brother of *Brennus*: it is now rather *portus* a haven, then *porta*. Billings-gate language is such as the fishwives and other rude people which flock thither use frequently one to another, when they fall out.

Kirbes castle and Megses glory, Spinola's pleasure and Fishers folly.

These were four houses about the City, built by citizens, large and sumptuous above their estates. He that would know any thing more of the builders of these houses, let him consult the Authour.

He was born within the sound of Bow-bell.

This is the *Periphrasis* of a Londoner at large. This is called *Bow-bell* because hanging in the steeple of *Bow Church*, and *Bow Church*, because built on bows or arches (saith my Author) But I have been told that it was called from the cross stone arches, or bows on the top of the steeple.

*S^t Peters in the poor,
Where no Tavern, Alehouse, or sign at the door.*

Under correction I conceive it called in the Poor, because the *Augustinian* friers professing willful poverty for some hundred years, possessed more then a moiety thereof. Otherwise this was one of the richest Parishes in *London*, and therefore might say, *Malo pauper vocari quàm esse*. How ancient the use of signs in this city on private houses is to me unknown; sure I am it was generally used in the reign of King *Edward* the fourth.

*Good manners to except my Lord Major of
London.*

This is a corrective for such, whose expressions are of the largest size; and too general in their extent.

*I have dined as well as my Lord Major of
London.*

That is, though not so dubiously or daintily on variety of costly dishes, yet as comfortably, as contentedly, according to the Rule, *Satis est quod sufficit*, Enough is as good as a feast, and better then a surfeit.

As old as Pauls, or as Pauls steeple.

Different are the dates of the age thereof, because it had two births or beginnings, one when it was originally founded by King *Ethelbert*, with the body of the Church; *Anno 610*. another when burnt with lightning, and afterwards rebuilt by the Bishops of *London*, 1087.

He is onely fit for Ruffians-hall.

West *Smithfield* (now the horse-market) was formerly
Y 2 called

called (continuer of *Stow's annals.*) *Ruffians-hall*, where *Ruffians* met casually, and otherwise to try masteries with sword and buckler.

A loyal heart may be landed under Traitors bridge.

This is a bridge under which is an entrance into the Tower, over against Pink-gate, formerly fatal to those who landed there; there being a muttering that such never came forth alive, as dying, to say no worse therein, without any legal trial. The Proverb importeth that passive innocence overpower'd with adversaries, may be accused without cause, and disposed at the pleasure of others.

To cast water into the Thames.

That is, to give to them who had plenty before; which notwithstanding is the *Dole general* of the world.

He must take a house in Turn-again Lane.

This in old Records is called *Wind-again Lane*, and lieth in the Parish of *S^t Sepulchres*, going down to *Fleetsdike*, having no exit at one end. It is spoken of, and to those who take prodigal or other vicious and destructive courses.

He may whet his knife on the threshold of the Fleet.

The *Fleet* is a place notoriously known for a prison, so called from *Fleet-brook* running by it, to which many are committed for their contempts, more for their debts. The Proverb is applicable to such who never owed ought; or having run into debt have crept out of it, so that now, they may triumph in hostico, despite danger and arrests, &c.

All goeth down Gutter-lane.

Guttur-lane (the right spelling whereof is *Guthurn Lane*, from him the once owner thereof) is a small Lane (inhabited anciently by gold-beaters) leading out of *Cheap-side*, East of *Foster-lane*. The Proverb is applied to those, who spend all in drunkenness and gluttony, meer belly gods: *Guttur* being Latine for the throat.

As lame as St Giles Cripple-gate.

St Giles was by birth an *Athenian*, of noble extraction, but quitted all for a solitary life. He was visited with lameness, (whether natural or casual I know not) but the tradition goes, that he desired not to be healed thereof, for his greater mortification. *Cripplegate* was so called before the Conquest, from cripples begging of passengers therein.

This Proverb may seem guilty of false heraldry, lameness on lameness; and in common discourse is spoken rather merrily than mournfully of such, who for some sleight hurt lag behind; and sometimes is applied to those who out of laziness counterfeit infirmity.

You are all for the Hoistings or Hustings.

It is spoken of those, who by pride or passion, are elated or mounted as a pitch above the due proportion of their birth, quality or estate. It cometh from *Hustings* the principal and highest Court in *London* (as also in *Winchester*, *Lincoln*, *Tork*, &c.) so called from the French word *hauiser* to raise or lift up.

They agree like the clocks of London.

I find this among both the *French* and *Italian* Proverbs for an instance of disagreement.

*Who goes to Westminster for a wife, to Pauls
for a man, and to Smithfield for a horse,
may meet with a whore, a knave and a jade.*

*Grayes Inne for walks, Lincolns Inne for a
wall,
The Inner Temple for a garden, and the Middle
for a hall.*

Westminster.

T *Here is no redemption from Hell.*

There is a place partly under, partly by the Exchequer chamber, commonly called *Hell*, (I could wish it had another name, seeing it is ill jelling with edg'd tools) formerly appointed a prison for the Kings debtors, who never were freed from thence, until they had paid their utmost due.

As long as Megg of Westminster.

This is applied to persons very tall, especially if they have *hop-pole* height, wanting breadth proportionable. That there ever was such a Gyant-woman cannot be proved by any good witness, I pass not for a late lying Pamphlet, &c. *vide sis*. He thinks it might relate to a great gun lying in the Tower called long *Megg*, in troublesome times brought to *Westminster*, where for some time it continued.

Norfolk.

Norfolk.

Norfolk dumplings.

This referres not to the stature of their bodies ; but to the fare they commonly feed on and much delight in.

A Yarmouth Capon.

That is a red herring : more herrings being taken then capons bred here. So the *Italian* Friers (when disposed to eat flesh on Fridays) call a capon *piscem è corte*, a fish out of the coop.

He is arrested by the Bayliff of Mershland.

That is, clapt on the back by an ague, which is incident to strangers at first coming into this low, fenny and unwholesome Countrey.

Gimtingham, Trimmingham, Knapton and Trunch,

North Repps and South Repps are all of a bunch.

These are names of Parishes lying close together.

There never was a Paston poor, a Heyden a coward, nor a Cornwallis a fool.

Y +

Northam-

Northamptonshire.

THe Major of Northampton opens oysters
with his dagger.

To keep them at a sufficient distance from his nose. For this Town being eighty miles from the sea, fish may well be presumed stale therein. Yet have I heard (saith the Doctour) that oysters put up with care, and carried in the cool, were weekly brought fresh and good to *Albrop*, the house of the Lord *Spencer* at equal distance: and it is no wonder, for I my self have eaten in *Warwickshire*, above eighty miles from *London*, oysters sent from that city, fresh and good; and they must have been carried some miles before they came there.

*He that would eat a butter'd faggot, let him go
to Northampton.*

I have heard that king *James* should speak this of *Newmarket*; but I am sure it may better be applied to this Town, the dearest in *England* for fuel, where no coals can come by water, and little wood doth grow on land.

One Proverb there is of this County, which I wonder how Doctour *Fuller* being native thereof could miss, unless perchance he did studiously omit, as reflecting disgrace on a Market town therein.

Brackley breed, better to hang then feed.

Brackley is a decayed Market town and borough in
Northam-

Northamptonshire, not farre from Banbury, which abound-
ing with poor, and troubling the countrey about with beg-
gers, came into disgrace with its neighbours. I hear that
now this place is grown industrious and thriving, and en-
deavours to wipe off this scandal.

*Like Banbury tinkers that in mending one hole
make three.*

Northumberland.

From Barwick to Dover, three hundred
miles over.

That is from one end of the land to the other, parallel to
that Scripture expression, From Dan to Beersheba.

To take Hectors cloak.

That is to deceive a friend, who confideth in his
faithfulness. When Thomas Percy Earl of Northumber-
land, Anno 1569. was routed in the rebellion he had
raised against Queen Elizabeth, he hid himself in the
house of one Hector Armstrong of Harlaw in this Coun-
ty, having confidence he would be true to him, who
notwithstanding, for money betrayed him to the Re-
gent of Scotland. It was observable that Hector being
before a rich man fell poor of a sudden, and so hated
generally that he never durst go abroad. Insomuch
that the Proverb to take Hectors cloak is contin-
ued to this day among them, in the sence above men-
tioned.

We will not lose a Scot.

That is, any thing how inconsiderable soever that we can save or recover. During the enmity between the two nations, they had little esteem of, and less affection for a *Scotchman* in the *English* border.

A Scottish man and a Newcastle grindstone, travel all the world over.

The *Scots* are great travellers into forreign parts, most for *maintenance*, many for *accomplishment*. And *Newcastle* grindstones, being the best in their kind, mult needs be carried far and near,

If they come they come not.

and,

If they come not they come.

The cattel of people living hereabout, turn'd into the common pasture, did by custome use to return to their home at night, unless intercepted by the Free booters and borderers. If therefore those *Borderers* came, their cattel came not: if they came not, their cattel surely returned.

Nottinghamshire.

A*S wise as a man of Gotham.*

It passeth for the *Periphrasis* of a fool, and an hundred fopperies are seigned and fathered on the Towns folk of *Gotham*, a village in this County. Here two things may be observed.

1. Men in all ages have made themselves merry with singling

singling out some place, and fixing the staple of stupidity and stolidity therein. So the *Phrygians* in *Asia*, the *Abderites* in *Thrace*, and the *Boeotians* in *Greece* were notorious for dulmen and blockheads.

2. These places thus sleighted and scoffed at, afforded some as witty and wise persons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Boeotian*, &c. Hence *Juvenal* well concludes,

Summos posse viros & magna exempla duros,

Vervicum in patria crassoque sub aere nasci.

As for *Gotham* it doth breed as wise people as any, which causelessly laugh at their simplicity. Sure I am, *M^r William de Gotham*, fifth master of *Michael-house* in *Cambridge* 1336, and twice Chancellor of the University, was as grave a governor as that age did afford. *Sapientum octavus, Hor.*

*The little smith of Nottingham,
Who doth the work that no man can.*

Who this little smith and great Workman was, and when he lived I know not, and have cause to suspect, that this of *Nottingham* is a *Periphrasis* of *Nemo*, *ἄνις* or a person who never was. By way of *Sarcasme* it is applied to such, who being conceited of their own skill, pretend to the achieving of impossibilities.

Oxfordshire.

You were born at Hogs Norton.

This is a village properly called *Hoch Norton*, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boarish and clownish people are said to be born there. But whatever the people were, the name was enough to occasion such a Proverb.

To

To take a Burford bait.

This it seems is a bait not to stay the stomach, but to lose the wit thereby, as resolved at last into drunkenness.

Banbury veal, chiese and cakes.

In the *English* edition of *Camdens Brit.* it was through the correctours mistake, printed *Banbury zeal*, &c. *vide Autorem.*

Oxford knives, and London wives.

Testons are gone to Oxford to study in Brazen-nose.

This began about the end of the reign of King *Henry* the eighth, at such time as he debased the coin, alloying of it with copper, (which common people confound with bras). It continued till about the middle of Queen *Elizabeth*, who by degrees called in all that adulterate coin. *Testone* and our *English* tester come from the *Italian testa* signifying a head, because that money was stamped with a head on one side. *Copstick* in high *Dutch* hath the same sence, *i. e.* *Nummus capitatus*, money with a head upon it.

Send Verdingales to Broad-gates in Oxford.

For they were so great, that the wearers could not enter (except going sidelong) at any ordinary door. Though they have been long disused in *England*, yet the fashion of them is still well enough known. They are used still by the *Spanish* women, and the *Italian* living under the *Spanish* dominion, and they call them by a name signifying cover-in-fant, because they were first brought into use to hide great bellies. Of the name *Verdingal* I have not met with a good, that is, true Etymology.

Rutlandshire.

Rutlandshire.

Draions Polyolbion.

Rutland *Raddleman.*

That is perchance Reddleman, a Trade and that a poor one onely in this County, whence men bring on their backs a pack of red stones or oker, which they sell to their neighbouring Countries for the marking of sheep.

Stretton i' th' street, where shrews meet.
An Uppingham trencher.

Shropshire.

HE that fetcheth a wife from Shrewsbury, must carry her into Staffordshire, or else he shall live in Cumberland.

The staple wit of this vulgar Proverb, consisting solely in similitude of sound is scarce worth the inserting.

Somersetshire.

CH was bore at Taunton Dean, where should I be bore else.

This is a parcel of ground round about Taunton very pleasant

pleasant and populous (containing many Parishes) and so fruitful, to use their own phrase, with the *Zun* and *Zell* alone, that it needs no manuring at all. The peasantry therein are as rude as rich, and so highly conceited of their own Country, that they conceive it a disparagement to be born in any other place.

The beggars of Bath.

Many in that place; some natives there, others repairing thither from all parts of the land, the poor for alms, the pained for ease.

Bristol milk.

That is Sherry-sack, which is the entertainment of courtes, which the courteous *Bristolians* present to strangers, when first visiting their city.

Staffordshire.

Camdens Britan. in this County.

I*N April Doves flood.
is worth a Kings good.*

Dove is a river parting this and *Derbyshire*, which when it overflows its banks in *April* is the *Nilus* of *Staffordshire*, much battling the meddows thereof.

Idem ibidem.

*Wotton under Weaver,
Where God came never.*

This profane Proverb it seems, took its wicked original
from

from the situation of *Wotton*, covered with hills from the light of the Sun, a dismal place, as report represents it.

*The Devil run through thee booted and spurred,
With a sibe on his back.*

This is Sedgeley curse. Mr *Howel*.

Suffolk.

Suffolk milk.

This was one of the staple commodities of the land of *Canaan*, and certainly most wholesome for mans body, because of Gods own choosing for his own people. No County in *England* affords better and sweeter of this kind, lying opposite to *Holland* in the *Netherlands*, where is the best dairy in *Christendom*.

Suffolk fair maids.

It seems the God of Nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, so far forth as it fixeth not a comparative disparagement on the same sex in other places.

You are in the high-way to Needham.

Needham is a market-town in this County; according to the wit of the vulgar, they are said to be in the high-way thither, which do *hasten to poverty*.

Beckles for a puritan, *Bungey* for the poor,
Halsworth for a drunkard, and *Bliborouh* for a
whore.

Between

*Between Cowhithe and merry Cassingland,
The Devil sh--- Benacre, look where it stands.*

- It seems this place is infamous for its bad situation.

Surrey.

T*He vale of Holms-dale
Was never won, ne ever shall.*

This Proverbial rhyme hath one part of History, the other of prophecy. As the first is certainly untrue, so the second is frivolous, and not to be heeded by sober persons, as neither any other of the like nature.

Sussex.

A*Chichester lobster, A Selfey cockle, an
Arundel mullet, a Pulborough eel,
an Amberley trout, a Rie herring; a
Bourn wheat-eat,*

Are the best in their kind, understand it of those that are taken in this Countrey.

Westmorland.

L*Et Uter Pendragon do what he can,
The river Eden will run as it ran.*

Parallel to that Latine verse,

Naturam

Naturam expellas furca licet usque recurret.

Tradition reporteth, that *Vier Pendragon* had a design to fortifie the castle of *Pendragon* in this County. In order whereto with much art and industry, he invited and tempted the river *Eden* to forsake his old channel, but all to no purpose.

As crafty as a Kendale fox.

Wiltshire.

I*T is done secundum usum Sarum.*

This Proverb coming out of the Church hath since enlarged it self into a civil use, signifying things done with exactness, according to rule and precedent. *Osmund* Bishop of *Sarum* about the year 1090, made that Ordinal or Office, which was generally received all over the land, so that Churches thence forward easily understood one another, speaking the same words in their Liturgy.

*Salisbury plain is seldom without a thief or
in vain.*

Yorkshire.

F*rom Hell, Hull and Halifax ——— de-
liver us.*

This is a part of the beggars and vagrants Letany. Of these three frightful things unto them, it is to be feared, that they least fear the first, conceiving it the furthest from them. *Hull* is terrible to them as a town of good govern-
ment,

ment, where beggars meet with punitive charity, and it is to be feared are oftener corrected then amended. *Halifax* is formidable to them for the Law thereof, whereby thieves taken *ἐν τῷ ὁδοῦ* in the very act of stealing cloth, are instantly beheaded with an engine, without any further legal proceedings. Doubtless the coincidence of the initial letters of these three words, help't much the setting on foot this Proverb.

A Scarborough warning.

That is none at all but a sudden surprise, when a mischief is felt before it is suspected. This Proverb is but of an hundred and four years standing, taking its original from *Thomas Stafford*, who in the reign of *Queen Mary*, Anno 1557 with a small company seized on *Scarborough* cattle (utterly destitute of provision for resistance) before the Townsmen had the least notice of his approach. However within six days by the industry of the Earl of *Westmoreland* he was taken; brought to *London* and beheaded, &c. *vide*.

As true steel as Rippon rowels.

It is said of trusty persons, men of metal, faithful in their employments. *Rippon* in this County is a Town famous for the best *(purs of England)*, whose *rowels* may be enforced to strike through a shilling, and will break sooner then bow.

A Yorkshire way-bit.

That is an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countryman, How many miles it is to such a Town, and he will return commonly so many miles and a *way-bit*. Which *way-bit* is enough to make the weary Traveller surfeit of the length thereof. But it is not *way-bit* though generally so pronounced, but *wae-bit*, a pure *Torkshirism*, which is a small bit in the Northern language.

'Merry Wakefield.

What peculiar cause of mirth this Town hath above others, I do not know and dare not too curiously enquire. Sure it is seated in a fruitful soil and cheap countrey : and where good chear and company are the premisses, mirth (in common consequence) will be the conclusion.

Pendle, Ingleborough and Penigent.

Are the three highest hills between Scotland and Trent.

And which is more common in the mouths of the vulgar,

Pendle, Penigent and Ingleborough,

Are the three highest hills all England thorow.

These three hills are in sight of each other, *Pendle* on the edge of *Lancashire*, *Penigent* and *Ingleborough* near *Settle* in *Yorkshire*, and not far from *Westmorland*. These three are indeed the highest hills in *England* not comprehending *Wales*. But in *Wales* I think *Snowdon*, *Caderidris* and *Plimlimmon* are higher.

If Brayton barch, and Hambleton hough, and Burton bream,

Were all in thy belly 't would never be team.

It is spoken of a covetous and unsatiable person, whom nothing will content. *Brayton* and *Hambleton* and *Burton* are places between *Gawood* and *Pontefract* in this County. *Brayton Barch* is a small hill in a plain Countrey covered with wood. *Barch* in the Northern dialect is properly a horse-way up a steep hill, though here it be taken for the hill it self.

*When Dighton is pull'd down,
Hull shall become a great Town.*

This is rather a prophecy than a Proverb. *Dighton* is a small Town not a mile distant from *Hull*, and was in the time of the late wars for the most part pull'd down. Let *Hull* make the best they can of it.

*Cleveland in the clay,
Bring in two soles and carry one away.*

Cleveland is that part of *Yorkshire*, which borders upon the Bishoprick of *Durham*, where the ways in winter time are very foul and deep.

*When Sheffield Park is plowed and sown,
Then little England hold thine own.*

It hath been plow'd and sown these six or seven years.

You have eaten some Hull cheese.

i. e. Are drunk, *Hull* is famous for strong Ale.

*When all the world shall be aloft,
Then Hallam-shire shall be Gods croft.
Winkabank and Temple brough,
Will buy all England through and through.*

Winkabank is a wood upon a hill near *Sheffield* where there are some remainders of an old Camp. *Temple brough* stands between the *Rother* and the *Don*, about a quarter of a mile from the place where these two rivers meet. It is a square plat of ground encompassed by two trenches.

Selden

Selden often enquired for the ruines of a temple of the god *Thor*, which he said was near *Rotherham*: This probably might be it, if we allow the name for any argument: besides there is a Pool not far from it called *Fordon-dam*, which name seems to be compounded of *For* one of the names of the god *Thor* and *Don* the name of the river.

Miscellaneous locall Proverbs.

Dunmow bacon and *Doncaster* daggers,
Monmouth caps and *Lemster* wooll,
Derby ale and *London* beer.

There is a currant story, that the Prior and convent of *Dunmow* were obliged by their Charter, to give a Flitch of Bacon to any man, who coming with his wife, should depose both of them that they had been married a twelve moneth, and neither of them had at any time repented.

You may sip up the *Severn* and swallow *Mavern* as soon.

Little *England* beyond *W.les*, i. e. *Pembrokeshire*.

Little *London* beyond *Wales*; i. e. *Beaumaris* in the Isle of *Anglesey*: both so called because the inhabitants speak good *English*: indeed in *Pembrokeshire* many of the people can speak no *Welsh*.

There's great doings i'th' *North* when they barre their doörs with railours.

There's great stirring in the *North* when old wives ride scout.

Three great evils come out of the *North*,
 A cold wind, a cunning knave, and a shrinking cloth.



*Proverbs communicated by M^r Andrew
Paschall of Chedsey in Somerset-
shire, which came not to hand till the
copy of this second Edition was deli-
vered to the Bookseller, and so could
not be referred to their proper places.*

STeal the horse, & carry home the bridle.
What are you good for? to stop bottles?
I'll not pin my faith on your sleeve.

A fine new nothing.

What wine blew you hither?

As nimble as a cow in a cage.

Set a cow to catch a hare.

Is the wind in that corner?

I'll watch your water.

One's too few, three too many.

He put a fine feather in my cap.

i. e. Honour without profit.

All *Ilchester* is Gaol, say prisoners there.

i. e. The people hard-hearted. *Somerf.*

The

The Bird that can sing and will not sing must be made to sing.

After a lank comes a bank;

Said of breeding women.

There or thereabouts, as Parson *Smith* sayes.

Proverbial about *Dunmow* in *Essex*.

I wip't his nose on't.

To morrow come never.

Choak up, the Church-yard's nigh.

Sow or set beans in *Candlemas* waddle.

i. e. Wane of the Moon. *Somerset*.

You are right for the first ----- miles.

Eat thy meat and drink thy drink, and stand thy ground old Harry. *Somerset*.

Blow out the marrow and throw the bone to the dogs.

A taunt to such as are troublesome by blowing their nose.

'Twere well for your little belly if your guts were out.

Murder will out.

This is remarkably true of murder however secretly acted, but it is applied also to the discovery of any fault.

To put out the millers eye.

Spoken by good-housewives when they have wet their meal for bread or paste too much.

As your wedding-ring wears your cares will
wear away. *Somerset.*

She stamps like an Ewe upon yeaning. *Somerset.*
Pinch on the Parsons side.

As old as *Glastonbury* torre. *Somerset.*

This torre, *i. e.* tower, so called from the Latine *Turris*,
stands upon a round hill in the midit of a levell, and may be
seen far off. It seemed to me to have been the steeple of a
Church that had formerly stood upon that hill, though now
scarce any footsteps of it remain.

On *Candlemas* day throw candle and candle-
stick away.

Share & share-like, some all, some n'ere a white,
To help at a dead list.

To water a stake.

As welcome as water into ones shooes.

March birds are best.

I will not want when I have & when I han't
too. *Somerset.*

So many frosts in *March* so many in *May*,
'Tis year'd. *Spoken of a desperate debt.*

The Snite need not the woodcock betwite. *Som.*
You shall have the Whetstone.

Spoken to him that tells a lie.

You have no more sheep to shear. *Somerset.*
That's a dog-trick.

You shall have the basker. *Taunton.*

Said to the journeyman that is envied for pleasing his
master.

You are as fine as if you had a whiting hanging at
your side, or girdle.

April cling good for nothing. *Somerset.*

You must goe into the countrey to hear what
news at *London*.

'I will not be why for thy. *Somerset.*

Of a bad bargain or great loss for little profit.

The lamentation of a bad marker.

The chicken crammes the capon. *Somerset.*

I have victualled my camp : (*filled my belly.*)

Parsley fried will bring a man to his saddle, and
a woman to her grave.

I know not the reason of this Proverb. Parsley was wont
to be esteemed a very wholesome herb, however prepared,
only by the Ancients it was forbidden them that had the
falling sickness, and modern experience hath found it to be
bad for the eyes.

I'll make you know your driver. *Somerset.*

I'll vease thee. (i. e. *hunt, drive thee.*) *Somerset.*

Better untaught then ill taught.

Snapping so short } makes you look so lean.
Wondring }

T'is long of your eyes, the crows might have
helped it when you were young.

Quick and nimble, 'twill be your own another
day.

In some places they say in drollery, *Quick and nimble,*
more like a bear then a squirrel.

Upon

Upon *S. David's* day put oats and barley in the clay.

With us it is accounted a little too early to sow barley (which is a tender grain) in the beginning of *March*.

Be patient and you shall have patient children.
Too hot to hold. *Moderata durant.*

Talk is but talk, but 'tis money buys lands.

You cry before you are hurt.

Cradle-straws are scarce out of his Br.

God send me a friend that may tell me my faults;
if not, an enemy, and to be sure he will.

He is a fool that is not melancholy once a day.

He frets like gum'd taffary.

You speak in clusters, you were begot in nutting.

Hee'll turn rather than burn.

I never see't but once and that was at a wedding.

Hang him that hath no shift, and him that hath
one too many.

How doth you whither goe you? (*your wife.*)

Farewell and be hang'd, friends must part.

What she wants in up and down she hath in round
about.

He's steel to the back.

A man every inch of him.

Cut off the head and tail, and throw the rest
away.

To play fast and loose.

You are mope-ey'd by living so long a maid.

Your horns hang in your light.

What do you come or send.

Look to the Cow, and the Sow, & the Wheat-
mow, and all will be well enow. *Somerſet.*

Better have it then hear on't.

Heer's to our friends, and hang up the reſt of our
kindred.

Doe, jeer poor folks, and ſee how 'twill thrive.

You love to make much of naught. (*your ſelf.*)

In the ſhooe-makers ſtocks.

Neck or nothing.

They two are hand and glove. *Somerſet.*

They love like chick. *Somerſet.*

To give one the goe-by.

I'll not play with you for ſhooe-buckles.

God make you an honeſter man then your father.

One may wink and chooſe.

Want goes by ſuch an ones door. *Somerſet.*

Maids want nothing but husbands, and when they
have them they want every thing. *Som.*

Oſten to the water oſten to the ratter. (*of linnen.*)

Beware of him whom God hath marked.

Moſt take all.

A Somerton ending. *Somerſ.*

i. e. When the difference between two is divided.

Truth fears no colours.

Never good that mind their belly ſo much.

Old head and young hands. *Somerſet.*

Lend and loſe, ſo play fools.

Caſt not thy cradle over thy head.

The dunder clo gally [affright] the beans.

Somerſ. Beans ſhoot up faſt after thunder-ſtorms.

Wheat

Wheat will not have two praises. (*Summer and Winter.*)

If *five cinque* will not, and *deuce ace* cannot,
then *quatre trey* must.

The middle sort bear publick burthens Taxes, &c. most.

*Deux ace non possunt & five cinque solvere nolunt :
Est igitur notum quatre trey solvere totum.*

Take all and pay the baker.

Never sigh but send.

My son, buy no stocks. *Good counsel at Gleeke.*

There's never a why but there's a wherefore.

Spend not where you may save ; spare not where
you must spend.

Liftners seldome hear good of themselves.

Where there is whispering there is lying.

Happy is the bride the Sun shines on, and the
corse the Rain rains on.

By fits and girds, as an ague takes a goose.

Will you snap [or bite] off my nose ?

You will tell another tale when you are tried.

You eat above the tongue like a calf.

Recipe scribe, scribe solve.

A good rule for stewards.

He needs a bird that gives a groat for an owl.

You goe as if nine men held you.

Under the furze is hunger and cold ;

Under the broom is silver and gold.

Nine tailours make but one man.

I am loath to change my mill. *Somerset.*

i. e. Eat of another dish.

Your horse cast a shooe.

To hit over the thumbs.

Win at first and loose at last.

Hee'll bear it away, if it be not too hot or too heavy. *Spoken of a pilferer.*

Hickledy pickledy, one among another.

We have in our language many the like conceited, rhyming words or reduplications to signifie any confusion or mixture, as hurly burly, hodge podge, minlge mangle, arsy verfy, him kam, hub hub, crawly mauly, hab nab.

Londoner-like ask as much more as you will take.

So got so gone.

Oysters are not good in a moneth that hath not an R. in it.

I love thee like pudding, if thou wert pie I'de eat thee.

Heer's nor rhythm, nor reason.

This brings to mind a story of *S^r Tho. More*, who being by the Author askt his judgment of an impertinent book, with't him by all meanes to put it into verse, and bring it him again, which done, *S^r Tho.* looking upon it saith, yea now it is somewhat like, now it is rhythm, before it was neither rhythm nor reason.

Take all and pay all.

A penny saved is a penny got.

A lipping lass is good to kiss.

When

When the shoulder of mutton is going 'tis good
to take a slice.

Make the vine poor and it will make you rich
(*prune off its branches.*)

Not a word of Pensants.

You may if you list, but doe if you dare.

Set trees poor and they will grow rich, set
them rich and they will grow poor. Re-
move them always out of a more barren into
a fatter soil.

No cut to unkindness.

A good savor is a good server. *Somerfet.*

To slip ones neck out of the collar.

I will keep no more cats then will catch mice (*i.e.*
no more in family then will earn their living)
Somerfet.

Blind-mans holy-day.

If you would a good hedge have, carry the leaves
to the grave.

As yellow as the golden noble.

As good be hang'd for an old sheep as a young
lamb. *Somerfet.*

She loves the poor well, but cannot abide beg-
gers. *Somerfet.* (*of pretenders to charity.*)

You put it together with an hot needle and burnt
thread.

Like a loaders horse that lives among thieves.
(*the countrey man near a town.*) *Sam.*

Apples, pears, hawthorn-quick, oak, set them at
All-hollentide and command them to pro-
sper,

ſper, ſet them at *Candlemas* and intreat them
to grow.

'Tis good ſheltring under an old hedge.

Let not a child ſleep upon bones. *Somerſet.*

i. e. The nurſes lap.

The more *Moors* the better victory.

No man hath a worſe friend then he brings from
home.

Defend me and ſpend me. (*ſaith the Irish churle.*)

To fear the loſs of the bell more then the loſs of
the ſteeple.

Nab me, I'll nab thee.

He hath a conſcience like a Cheverels ſkin.

(That will ſtretch) A Cheverel is a wild goat. *Somerſ.*

If you touch pot you muſt touch penny. *Somerſ.*

(Pay for what you have.)

He hath a ſpring at his elbow. (*ſpoken of a
Gameſter.*)

Pull not out your teeth but with a leaden inſtru-
ment.

When Tom pitcher's broken I ſhall have the
ſheards.

(i. e. Kindneſs after others have done with it; or reſuſe.)

A child's bird and a boy's wife are well uſed. *Som.*

Be it weal or be it wo,

Beans blow before *May* doth goe.

Little

Little mead little need. *Somerſet.*

(A mild winter hoped for after a bad ſummer.)

A good tither a good thriver. *Somerſet.*

Who marries between the ſickle and the ſithe will never thrive.

Shee will aſſoon part with the crock as the porridge. *Somerſet.*

You ſhall have the red cap. *Somerſet.*

(Said to a marriage-maker.)

Let them buckle for it. *Somerſet.*

She is as crouſty as that is hard bak'd. *Somerſet.*

(One that is furly and loath to doe any thing.)

Money is wiſe, it knowes its way. *Somerſet.*

Sayes the poor man that muſt pay as ſoon as he receives.

After *Lammas* corn ripens as much by night as by day.

If you will have a good cheefe and have'n old, you muſt turn'n ſeven times before he is cold. *ſom.*

He is able to bury an Abbey. (*a ſpendthrift.*)

When elder's white brew and bake a peck;

When elder's black brew and bake a ſack. *Som.*

More malice then matter. *Somerſet.*

He builds cages for oxen to bring up birds in.

(*Disproportionable.*)

Where there is ſtore of oatmeal you may put enough in the crock [*pot.*] *Somerſet.*

He

*He that hath more smocks then shirts in a buck-
ing, had need be a man of good fore-looking.*
Chaucer.

You never speak but your mouth opens.
The charitable gives out at door and God puts in
at the window.

All the leavers you can lay will not doe it. *Som.*
Hampshire ground requires every day of the
week a shower of rain, & on Sunday twain.

As cunning as captain *Drake*.

Let him hang by the heels. *Som.*

(Of a man that dies in debt: His wife leaving all at his
death, crying his goods in three markets and three Parish
Churches is so free of all his debts.)

He is ready to leap over nine hedges.

She look't on me as a cow on a bastard calf. *Som.*

I will wash my hands and wait upon you.

The death of wives and the life of sheep make
men rich.

April fools. (*People sent on idle errands.*)

After a famine in the stall,

Comes a famine in the hall. *Somer set.*

Wellington round-heads.

Proverbial in *Taunton* for a violent fanatick.

None so old that he hopes not for a year of life.

The young are not always with their bow bent.

i. e. Under rule.

To catch two pigeons with one bean.

A a

Every

Every honest miller hath a golden thumb.

They reply, None but a cuckold can see it. Somerset.

In wiving and thriving a man should take counsel
of all the world.

'Tis good grafting on a good stock.

The eye is a shrew.

To measure the meat by the man.

(*i. e.* The message by the messenger.)

He suckt evil from the dug.

They are so like that they are the worse for it.

Out of door out of debt. *Somerset.*

Of one that payes not when once gone.

Words may pass, but blows fall heavy. *Som.*

Poverty breeds strife. *Somerset.*

Every gap hath its bush.

A dead woman will have four to carry her forth.

K. Harry rob'd the church, and died a beggar.

To take the birds by its feet.

The hogs to the honey-pots.

Their milk sod over.

He hath good cards to shew.

'Tis best to take half in hand and the rest by
and by.

(The trades-man that is for ready money.)

To heave and theave. *Somers.*

(The labouring husbandman.)

Here is *Gerards* Bailiff, work or you must die
with cold. *Somersf.*

Come every one heave a pound. *Som.*

As fond as an Ape of a whip. *Som.*

You make the better side the worse. *Som.*



Northern *Proverbs communicated by M^r Fr.
Brokesby of Rowley, in Yorkshire.*

A S blake [i. e. *yellow*] as a paigle.

Hee'll never dow [i. e. *be good*] egg nor bird.

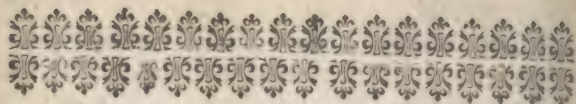
As flat as a flaun, i. e. *a custard.*

I'll foreheet [i. e. *predetermine*] nothing but
building Churches and louping over them.

Meeterly [*indifferently*] as maids are in fairness.

Weal and women cannot pan, i. e. *close together.*

But woe and women can.



SCOTTISH PROVERBS.

A.

All things hath a beginning (God excepted)
 A good beginning makes a good ending.
 A slothful man is a beggers brother.
 A vaunter and a liar is both one thing.
 All is not tint that is in peril.
 All is not in hand that helps.
 A toom purse makes a bleat merchant.
 As long runs the fox as he feet hath.
 A hasty man never wanted wo.
 A wight man wanted never a weapon.
 A fools bolt is soon shot.
 A given horse shou'd not be lookt in the teeth.
 A good asker should have a good nay say.
 A dear ship stands long in the haven.
 An oleit mother makes a sweir daughter.

A

A carless hussie makes mony thieves.
A liar should have a good memory.
A black shoos makes a blithe heart.
A hungry man sees far.
A silly bairn is eith to lear.
A half-penny cat may look to the King.
A greedy man God hates.
A proud heart in a poor breast, hes meikle dollour
to dree.
A scald mans head is soon broken.
A skabbit sheep fyles all the flock.
A burnt bairne, fire dreads.
Auld men are twice bairnes.
A tratler is worse then a thief.
A borrowed len should come laughing hame.
A blithe heart makes a blomand visage.
A year a nurish, seven years a daw.
An unhappy mans cairt is eith to tumble.
An old hound bites fair.
A fair bride is soon huskt, and a short horse soon
wispt.
As good haud as draw.
A man that is warned, is half armed.
An ill win penny will cast down a pound.
All the corn in the countrey, is not shorn by
pratlers.
Ane begger is wae that another be the gate gae.
A travelled man hath leave to lie.
Ane ill word meets another, and it were at the bridg
of *London*.
A hungry louse bites fair.

A gentle horse would not be over fair spurred.
A friends dinner is soon dight.
An ill cook wald have a good claver.
A good fellow tint never, but at an ill fellows hand.
At open doors, dogs comes in.
A word before, is worth two behind.
A still sow eats all the draff.
A dumb man holds all.
All fails that fools thinks.
A wooll seller kens a wooll buyer.
All fellows, Jock and the Laird.
As the sow fills, the draff soures.
A full heart lied never.
As good merchant tynes as wins.
All the speid is in the spurs.
As fair greits the bairne that is dung afternoon, as he
that is dung before noon.
An ill life, an ill end.
Anes wood, never wise, ay the worse.
Anes payit never cravit.
A good rufer, was never a good rider.
All the keys in the countrey hangs not at ane belt.
A dumb man wan never land.
As soon comes the lambs skin to the marker, as the
old sheeps.
As many heads, as many wits.
A blind man should not judge of colours.
As the old cock craws, the young cock leares.
A skabbed horse is good enough for a skald squire.
A mirk mirrour is a mans mind.
As meikle up with, as meikle down with.

An ill shearer gat never a good hook.
A tarrawing bairn was never fat.
A good cow may have an ill calf.
A cock is crouse in his own midding.
A new biffome soupes clean.
As fair fights wranes as cranes.
A yelt sow was never good to gryses.
As the carle riches he wretches.
A fool when he hes spoken hes all done.
An old seck craves meikle clouting.
An old seck is ay skailing.
A fair fire makes a room het.
An old knave is na bairne.
A good yeaman makes a good woman.
A man bath no more good then he hath good of.
A fool may give a wise man a counsel.
A man may speir the gate to *Rome*.
As long lives the merry man as the wretch for all the
craft he can.
All wald have all, all wald forgive.
Ane may lead a horse to the water, put four and
twenty cannot gar him drink.
A bleat cat makes a proud mouse.
An ill willy kow should have short horns.
A good piece steil is worth a penny.
A shored tree stands lang.
A gloved cat was never a good hunter.
A gangand foot is ay getting, an it were but a thorn.
All is not gold that glitters.
A swallow makes not summer or spring-time.
A man may spit on his hand and do full ill.

- An ill servant will never be a good maister.
 An hyred horse tyred never.
 All the winning is in the first buying.
 Anuch [enough] is a feast (of bread and cheise.)
 A horse may stumble on four feet.
 All thing wytes that well not faires.
 All things thrives but thrice.
 Absence is a shroe.
 Auld sin new shame.
 A man cannot thrive except his wife let him.
 A bairne mon creep or he gang.
 As long as ye serve the tod, ye man bear up his tail.
 All overs are ill, but over the water.
 A man may woove where he will, but he will wed
 where he is weard. (evin.
 A mean por [where several share in it] plaid never
 Among twenty four fools not ane wise man.
 Ane mans meat, is another mans poison.
 A fool will not give his bable for the tower of Lon.
 A foul foot makes a full weamb.
 A man is a lion in his own cause.
 A hearty hand to give a hungry meltith.
 A cumbersome cur in company, is hated for his
 miscarriage.
 A poor man is fain of little.
 An answer in a word.
 A beltless bairn cannot lie.
 A yule feast may be quar at Pasche.
 A good dog never barket bout a bone.
 A full seck will take a clout on the side.
 An ill hound comes halting home.

All things help (quod the Wran) when she pished
in the sea.

All cracks, all beares.

A houndless man comes to the best hunting.

All things hes an end, and a pudding hes twa.

All is well that ends well.

As good hads the stirrep, as he that louns on.

A begun work is half ended.

A *Scottish* man is ay wise behind the hand.

A new found, [*per onomatop.*] in an old horn.

As broken a ship hes come to land.

As the fool thinks, ay the bell clinks.

A man may see his friend need, but he will not see
him bleed.

A friend is not known but in need.

A friend in court, is better nor a penny in the
purse.

All things is good unseved.

A good goose indeed, but she hes an ill gan-
der.

All are not maidens that wears bair hair.

A mache and a horse-shoe are both alike.

Airlie crooks the tree, that good cammok should
be.

An ounce of mothers wit is worth a pound of
Clergy.

An inch of a nag is worth the span of an aver.

B.

Better sit idle then work for nought.
 Better learn by your neighbours skaith nor by
 your own.

Better half egg nor an empty shell.

Better apple given nor eaten.

Better a dog fan nor bark on you.

Bodin [offered] geir stinks.

Bourd [jest] neither with me, nor with my honour.

Buy when I bid you.

Better late thrive then never.

Better hand louse nor bound to an ill baikine.

Better lang little nor soon right nought.

Better give nor take.

Better bide the cookes nor the mediciners.

Better saucht with little aucht, nor care with many
 kow.

Bring a kow to the hall, and she will to the byre
 again.

Bear wealth, poverty will bear it self.

Better good sale nor good ale.

Better woce over midding nor over mos.

Blaw the wind never so fast it will lower at the last.

Bind fast, find fast.

Better auld debts nor auld saires.

Better a fowl in hand nor two flying.

Better spaire at the breird nor at the bottom.

Bind the seck before it be full.

Better

Better be well loved nor ill won geir.
Better finger off nor ay warking.
Better rew fit, nor rew flit.
Bourd not with bawty, fear lest he bite you.
Better say, Here it is, nor here it was.
Better plays a full weamb, nor a new coat.
Better be happy nor wise.
Better happy to court, nor good service.
Better a wit bought, nor twa for nought.
Better bow nor break.
Better two seils, nor ane sorrow.
Better bairnes greit nor bearded men.
Betwixt twa stools, the arse falls down.
Better na ring nor the ring of a rush.
Better hold out nor put out.
Better sit still, nor rise and get a fall.
Better leave nor want.
Better unborn nor untaught.
Better be envied nor pited.
Better a little fire that warms, nor a meikle that
burns.
Be the same thing that thou wald be cald.
Black will be no other hew.
Beauty but bounty avails nought.
Beware of had I wist.
Better be alone, nor in ill company.
Better a thigging mother, nor a ryding father.
Before I wein and now I wat.
Bonie silver is soon spendit.
Better never begun nor never endit.
Biting and scratching is Scotsfolks woing.

Breads

Breads house skiald never.

Bairns mother burst never.

(bread

Bannoks [a tharfecake oat bread] is better nor na kin

Better a laying hen nor a lyin crown.

Better be dead as out of the fashion.

Better buy as borrow.

Better have a mouse in the pot as no flesh.

C.

Court to the town, and whore to the window.
Cadgers [meal-men] speaks of packfaddles.

Changing of words is lighting of hearts.

Charge your friend or you need.

Cats eats that hussies spares.

Cast nor forth the old water while the new come in.

Crabbit was, and cause had.

Comparisons are odious.

Come not to the counsel uncalled.

Condition makes, and condition breaks.

Cut duelles in every town.

Cold cools the love that kindles over hot.

Cease your snowballs casting.

Come it airt, come it late, in *May* comes the cow-quake.

Courtesie is cumberfom to them that kens it not.

Chalke is na sheares.

D.

DO in hill as ye wald do in hall.
 Do as ye wald be done to.
 Do weill and have weill.
 Dame deem warily.
 Dead and marriage makes tearm-day.
 Draff is good enough for swine.
 Do the likliest, and God will do the best.
 Drive out the inch as thou hast done the span.
 Dead men bites not.
 Daffling [jesting] good for nothing.
 Dogs will red swine.
 Dirt parts company.
 Drink and drouth comes findle together.
 Daft talk dow not.
 Do well and doubt na man, and do weill and doubt
 all men.
 Dead at the one door, and heirship at the other.
 Dummie [a dumb man] cannot lie.

E.

Early maister, lang knave.
 Eaten meat is good to pay.
 Eild [old age] wald have honour.
 Evening orts is good morning fodder.

Every

Every land hes the lauch, and every corn hes the
casse.

Every man wisches the water to his own mylne.

Every many can rule an ill wife but he that hes her.

Eat measurelie and defie the mediciners.

Every man for himself (quoth the Merteine)

Every man flames the fat fows arse.

Experience may teach a fool.

Every man wates best where his own shoe binds
him.

Efter lang mint, never dint.

Efter word comes weird.

Efter delay comes a lette.

F.

FAir fowles hes fair feathers.

Fair hights makes fools fain.

Fools are fain of flitting.

Falshood made never a fair hinder end.

Freedom is a fair thing.

For a lost thing care not.

Fool haste is no speed.

Fools let for trust.

For love of the nurse, mony kisses the bairne.

Folly is a bonny dog.

Fair words break never bone; foul words breaks
many ane.

Foul water slockens fire.

Far fought, and dear bought, is good for Ladies.
For fault of wise men, fools sit on binks.
Fools makes feasts, and wise men eats them.
Fools are fain of right nought.
Forbid a thing, and that we will do.
Follow love and it will flee thee, flee love and it will
follow thee.
Fegges after peace.
Fools should have no chappin sticks.
Frindship stands not in one side.
Few words sufficeth to a wise-man.
Fire is good for the farcie.
Fidlers dogs and flies comes to feasts uncalled.
Fill fow and had fow makes a stark man.

G.

GRace is best for the man. (friends.
Giff gaff [one gift for another] makes good
Good wine needs not a wispe.
Good cheir and good cheap garres many haunt the
house.
God sends men cold as they have clothes to.
Gods help is neirer nor the fair evin.
Give never the wolf the wether to keep.
Good will should be tane in part of payment.
God sends never the mouth but the meat with it.
Girn when ye tie, and laugh when ye louse.
Go to the Devil and bishop you.

Go shoe the geese.

God sends meat, and the Devil sends cooks.

H.

Hunger is good kitchine meat.

He that is far from his geir, is neir his skaith.
Had I fish, was never good with garlick.

He mon have leave to speak that cannot had his
tongue.

He that lippens to lent plows, his land will ly
ley.

He rides ficker that fell never.

He that will not hear motherhead, shall hear step-
motherhead.

He that crabs without cause, should mease without
mends.

He that may not as he would, mon do as he may.

He that spares to speak, spares to speed.

He is weil easit that hes ought of his own, when
others goes to the meat.

He that is welcome, faires weil.

He that does ill hates the light.

He that speaks the thing he should not, hears the
things he would not.

He that is evil deemd is half hanged.

Help thy self, and God will help thee.

He that spends his geir on a whore, hes both shame
and skaith.

He

He that forsakes missour, missour forsakes him.

Half a tale is enough to a wise man.

He that hewes over hie, the spail will fall into his eye.

He that eats while he lasts, will be the war while he die.

He is a weak horse that may not bear the saidle.

He that borrows and bigs, makes feasts and thigs,
drinks and is not dry, these three are not thrifty.

He is a proud Tod that will not scrape his own hole.

He is wise when he is well, can had him sa.

He is is poor that God hates.

He is wise that is ware in time.

He is wise that can make a friend of a foe.

Hair and hair, makes the cairles head baire:

Hear all parties.

He that is redd for windlestraws, should not sleep in lees.

He rises over early that is hangit or noon.

He is not the fool that the fool is, but he that with the fool deals.

He that tholes overcomes.

He loves me for little, that hates me for nought.

He that hes twa herds, is able to get the third.

He is a fairie begger that may not gae by ane mans door.

Hall binks are sliddery.

He is not the best wright that hewes the maniest speals.

He that evil does, never good weines.

Hooredome and grace, can never bide in one place.

He that compts all costes, will never put plough in the earth.

He that slays, shall be slain.

He that is ill of his harberie, is good of his way kenning.

He that will not when he may, shall not when he wald.

Hanging ganges be hap.

He is a fool that forgets himself.

Happy man, happy cavi.

He that comes uncalld, sits unservd.

He that comes first to the hill, may sit where he will.

He that shames, shall be shent.

He gangs early to steal, that cannot say na.

He should have a long shafted spoon that sups kail with the Devil.

He sits above that deals aikers.

He that ought the cow, goes nearest her tail.

He is worth na weill that may not byde na wae.

He should have a hail pow, that calls his neighbour nikkienow.

He that hes gold may buy land.

He that counts without his hoste, counts twise.

He that looks not or he loup, will fall or he wit of himself.

Haste makes wasse.

Hulie [softly] and fair, men rides far journeys.

He that marries a daw [slut] eats meikle dirt.

He that marries or he be wise, will die or he thrive.

Hunting,

Hunting, hawking, and paramours, for ane joy, a
hundred displeasures.

Hald in geir, helps well.

He is twise fain, that sits on a stean.

He that does his turn in time, sits half idle.

He plaints early, that plaints on his kail.

He is good that faild never.

Half anuch, is half fill.

He is a fairie cook that may not lick his own
finger.

Hunger is hard in a heal maw.

He should wear iron shone that bydes his neigh-
bours deed.

Hame, is hamelie.

He that is hated of his subjects, cannot be counted
a king.

Hap and a half-penny, is warlds geir enough.

He cals me skabbed, because I will not call him
skade.

He is blind that eats his marrow, but far blinder
that lets him.

Have God, and have all.

Honesty is na pride.

He that fishes afore the net, lang or he fish get.

He rint never a cow, that grat for a needle.

He that hes na geir to lose, hes shins to pine.

He that takes all his geir fra himself, and gives to his
bairns, it were weill ward to take a mallet and
knock our his brains.

He sits full still that hes a riven breech.

He that does bidding, deserves na dinging.

He that blaws best bears away the horn.

He is weill staikit within, that will neither borrow
nor len.

Hea will gar a deaf man hear.

He is fairest dung when his awn wand dings him.

He hes wit at will, that with angry heart can hold
him still.

*Proverbial speeches of persons given to
such vices or vertues as follows.*

Of greedy persons it is said,

HE can hide his meat and seek more.
He will see day at a little hole.

He comes for drink, though drafft be his er-
rand.

Of well skilled persons.

He was born in August.

He sees an inch before his nose.

Of willful persons.

He is at his wits end.
He hears not at that ear.
He wald fain be fordwart if he wist how.
He will not give an inch of his will, for a span of his
thrift.

Of vousters or new upstarts.

His wind shakes no corn.
He thinks himself na payes peir.
He counts himself worthy meikle myce dirt.
Henry Cheike never slew a man until he came to
him.

Of fleyit persons.

His heart is in his hose.
He is war frightened nor he is hurt.
He looks as the wood were full of thieves.
He looks like the laird of pity.
He looks like a Lochwhaber axe,

Of false persons.

He will get credit of a house full of unbored mill-stones.

He looks up with the one eye, and down with the other.

He can lie as weill as a dog can lick a dish.

He lies never but when the hollen is green.

He bydes as fast as a cat bound with a sacker.

He wald gar a man trow that the moon is made of green cheis, or the cat took the heron.

Of misnortured persons.

He hes a brasen face.

He knows not the door be the door bar.

He spits on his own blanket.

Of unprofitable foolish persons.

He harpes ay on ane string.

He robs *Peter* to pay *Paul*.

He rives the kirk to thatch the quier.

He wags a wand in the water.

He that rides or he be ready, wants some of his geir.

Of weillie persons.

He can hald the cat to the sun.
He kens his oatmeal among other folks kail.
He changes for the better.
He is not so daft as he pretends him.

Of angry persons.

He hes pisht on a nettle.
He hes not gotten the first seat of the midding the day.
He takes pepper in the nose.

Of unconstant persons.

He is like a widdier cock.
He hes changed his tipper, or his cloak on the other shoulder.
He is like a dog on a cat.
His evening song and morning song are not both alike.
He is an *Aberdeens* man, taking his word again.

Of persons speaking pertinently.

He hes hit the nail on the head.
 He hes toucht him in the quick.

Of masters and divers.

He hes not a heal nail to claw him with.
 He hes not a penny to buy his dog a leaf.
 He is as poor as Job.
 He is as bair as the birch at Zule evin.
 He begs at them that borrowit at him.
 He hes brought his pack to a fit spead.
 He is on the ground.
 His hair grows through his hood.
 He hes cryed himself diver.

Of proud persons.

He counts his half-penny good silver.
 He makes meikle of his painted sheits.
 He goes away with lifted up head.
 He answers unspoken to.
 He hes not that bachell to swear by.

Of untymous persons:

He is as welcome as water in a rivin ship.
He is as welcome as snaw in harvest.

Of rash persons:

He sets all on sex or sevin.
He stumbles at a strea and loupes at a bank.

Of ignorant persons.

He does as the blind man when he casts his staff.
He brings a staff to his own head.
He gars his awn wand ding him.
He takes after the goat that casts all down at evin.
He hes good skill of rosted wooll, when it stinks it is
enough.

Of effeminate persons:

He is *John Thomsons* man, couthing carle.
He wears short hose.

of

Of drankards.

His head is full of bees.
 He may write to his friends.
 His hand is in the panyer.
 He is better fed nor nortured.
 He needs not a cake of bread at all his kin.

Of hypocrites.

He hes meikle prayer, but little devotion.
 He runs with the hound and holds with the hair.
 He hes a face to God, and another to the Devil.
 He is a wolf in a lambs skin.
 He breaks my head, and since puts on my hood.
 He can say, my joy, and think it not.
 He sleeps as dogs does, when wives sifts meal.
 He will go to hell for the house profit.

I.

IT is a fairie brewing, that is not good in the new-
 ing.
 It is tint that is done to child and auld men.
 It weids waxes weil.

In some mens aught mon the auld horse die.
It is a sooth bourd that men sees wakin.
In space comes grace.
It is ill to bring out of the flesh that is bred in the
bane.
Ill win, ill warit.
It is a silly flock where the yowe bears the bell.
It is a sin to lie on the Devil.
It is eith till, that the awn self will.
It is good mowes that fills the womb.
It is na time to stoup when the head is aff.
It is fair in hall, where beards wags all.
It will come in an hour that will not come in a year.
If thou do na ill, do na ill like.
If thou steal not my kail, break not my dyke.
If ye may spend meikle, put the more to the fire.
If I can get his cairt at a wolter, I shall lend it a
put.
If I may not keep geese, I shall keep gessline.
It is kindly that the poke savour of the herring.
It is eith to cry zule on another mans cost.
Ilke [each] a man as he loves, let him send to the
cooks.
It is eith to swim where the head is holden up.
It is well warit they have sorrow that buyes it with
their silver.
If ane will not, another will.
It is ill to take breeches off a bare arse.
It is dear bought honey that is lickt off a thorn.
If God be with us, wha will be against us.
It is weill warit that wasters want geir.

It

It is ill to bring up the thing that is not therein.
 It that lyes not in your gate, breaks not your shins.
 It is na play where ane greits, and another laughs.
 If a man knew what wald be dear, he wald be but
 merchant for a year.

It is true that all men says.

I have a good bow, but it is in the castle.

It is hard to sling at the brod [a stick that children
 use, when they play at penny prick] or kick at
 the prick.

Ilk man mend ane, and all will be mendit.

It is a fairie collope that is tain off a Capone.

Ill bairnes are best heard at home.

It is ill to wakin sleeping dogs.

Ill herds makes fat wolffs.

It is hard to wife, and thrive in a year.

It is good sleeping in a heal skin.

It is not tint that is done to friends.

It is ill to draw a strea before an auld car.

It is a paine both to pay and pray.

It is good fishing in drumbling waters. (knight.

It is little of Gods might, to make a poor man a

It is good baking without meal.

It is a good goole that drops ay.

It is not the habite that makes the monk.

It is not good to want and to have.

It hes neither arse nor elbow.

I shall sit on his skirt. (cow.

It is a bair moore that he goes over and gets not a

I shall hold his nose on the grindstone.

It goes as meikle in his heart as in his heel.

It goes in at the one ear, and out at the other.
 It is na mair pittie to see a woman greit, nor to see
 a goose go bare fit.
 It is weill said, but wha will bell the cat.
 It is short while seen the louse boore the langelt.
 I have a sliddrie eill by the tail.
 It is as meit as a sow to bear a saddle.
 It is as meit as a thief for the widdie.
 I wald I had as niekle pepper as he compts himself
 worthy myse dirt.
 It will be an ill web to bleitch.
 I cannot find you baith tales and ears.
 It is ill to make a blown horn of a tods tail.
 If ever ye make a lucky pudding I shall eat the prick.
 It that God will give, the Devil cannot reave.
 In a good time I say it, in a better I leave it.
 It's a silly pack that may not pay the custome.
 I have seen as light green.
 It's a cold coal to blow at.
 It's a fair field where all are dung down.
 It's a fair dung bairn that dare not greit.
 I wat where my awn shoe bindes me.
 If ye wanted me and your meat, ye wald want ane
 good friend.

K.

K Ame single, kame fair.
 Kindness comes of will.
 Kindness will creep where it may not gang.
 Kindness cannot be bought for geir.

Kail

Kail spaires bread.

Kamesters are ay greasie.

Knowledge is eith born about.

Kings are out of play.

Kings and Bares oft worries their keepers.

Kings hes long ears.

Kings caff is worth other mens corn.

Kindness lies not ay in ane side of the house.

L.

Little intermeddling makes good friends.

Long tarrying takes all the thank away.

Little good is soon spendit.

Lang lean makes hameald cattel.

Little wit makes meikle travel.

Learn young, learn fair.

Like draws to like, and a skabbed horse to an ald dyke.

Laith to the bed, laith out of the bed.

Little may an ald horse do, if he may not nye.

Let them that are cold blow at the coal.

Lang standing, and little offering makes a poor prise

Love hes na lack.

Leave the court, before the court leave thee.

Light supper makes long life.

Lykit geir is half bought.

Lordships changes manners.

Light winning makes a heavy purse.

Live and let live.

Liveless, faultless.

Little said, soon mendit.

Laith to the drink, and leath fra it.
Lightly comes, lightly goes.
Laft in the bed, beft heard.
Lata is lang and tedious.
Little waits an ill huffie what a dinner holds in.
Laddes will be men.
Lauch and lay down again.
Likelie lies in the myre, and unlikelie goes by it.
Let him drink as he hes brewed.
Like to die mends not the kirk yard.
Luck and a bone voyage.
Lang or ye cut Falkland wood with a pen knife.
Love me little and love me lang.
Let alone makes mony lurdon.
Little troubles the eye, but far lefs the foul.
Little kens the wife that fits by the fire, how the
wind blows cold in hurle burle fwyre.

M.

MOny yrons in the fire part mon coole.
Maidens fhould be meek until they be married.
Men may buy gold over dear.
Mony purfes holds friends together.
Meat and cloath makes the man.
Mony hands make light work.
Make not twa mews of ane daughter.
Meat is good, but mense is better.
Mony mafters, quoth the frog to the harrow, when
every tooth took her a knock.
Mint [offer] or ye ftrike.

Measure,

Measure, is treasure.

Mony men does lack, that yat wald fain have in their
Mistertull folk mon not be mensfull. (pack.

Many smals makes a great.

Maisterie mawes the meadows down.

Mony speaks of *Robin Hood*, that never shot in
his bow.

Mister makes men of craft.

Meikle water runs where the miller sleeps.

Meikle mon a good heart endure.

Mony cares for meal that hes baking bread enough.

Meikle spoken, part mon spill.

Messengers should neither be headed nor hanged.

Men are blind in their own cause.

Mony words wald have meikle drink.

Man propons, but God dispons.

Mony man serves a thankless master.

Mony words fills not the furlot.

Mony kinsfolk, but few friends.

Mengoes over the dyke at the ebbest.

Might oftentimes overcomes right.

Mends is worth misdeeds.

Meikle head, little wit.

Mustard after meat.

Millers takes ay the best toll with their own hand.

Mony man speirs the gate he knows full well.

Mussel not the oxens mouth.

Meikle hes, wald ay have mair.

Money tyne the half mark whinger, for the half-
penny thong.

Make not meikle of little.

Mony

Mony man makes an errand to the hall, to bid the

Lady good-day.

Mony brings the raike, but few the shovell.

Make no balkes of good bear land.

March whisquer was never a good fisher.

Meat and masse never hindred no man.

N.

Nature passes norture.

Na man can baith sup and blaw at once.

Nothing enters in a close hand.

Need makes vertue.

Need hes na law.

Neirest the Kirk, farrest fra God.

Neirest the King, neirest the widdie.

New lords, new laws.

Na man may puind for unkindness.

Neirest the heart, neirest the mouth.

Never rode, never fell.

(spin.

Need gars naked men run, and sorrow gars websters

Neir is the kirtle, but neirer is the fark.

Nothing is difficle to a well willit man.

Na man makes his awn hap.

Na reply is best.

Nothing comes sooner to light, then that which is
long hid.

Na man can play the fool sa weill as the wise man.

Na penny, na pardon.

Na man can seek his marrow in the churne, sa weill
as he that hes been in it himself.

O.

OVer fast, over louse.
 Of anuch men leaves.
 Over great familiarity genders despite.
 Oft compting makes good friends.
 Over narrow compting culzies na kindness.
 Out of sight, out of langer.
 Of twa ills choose the least.
 Of other mens lether, men takes large whanges.
 Over jolly dow not.
 Of the abundance of the heart, the mouth speaks.
 Of all war, peace is the final end.
 Of ill debtours, men takes oats.
 Of need make vertue.
 Of the earth mon the dyke be builded.
 Of ane ill, comes many.
 Over hote over cold.
 Over heigh, over low.
 Over meikle of ane thing, is good for naething.

P.

Penny wise, pound fool.
 Priest and doves makes foul houses.
 Pride and laziness wald have meikle uphald.
 Put your hand na farder nor your sleive may reach.
 Poor men are fain of little thing.
 Play with your peirs.
 Pith is good in all plays.

Put

Put twa half-pennies in a purse, and they will draw together.

Painters and Poets have leave to lie.

Possession is worth an ill chartour.

Pride will have a fall.

(vertue.

Poverty parts good company, and is an enemy to

Put not your hand betwixt the rind and the tree.

Poor men they say hes na souls.

Patience perforce.

Provision in season, makes a rich house.

Put that in the next parcel.

Peter in, and *Paul* out.

Plenty is na dainty.

Puddings and paramours wald be hotelie handlit.

Q.

Quhair [where] the Deer is slain, some bloud will lie.

Quhen the eye sees it saw not, the heart will think it thought not.

Quhen wine is in, wit is out.

Quhen the steed is stowen, shut the stable door.

Quhen the Tod preaches, beware of the hens.

Quhen the cup is fullest, bear it evineft. (ning.

Quhat better is the house that the da rises in the mor-

Quhen theeves reckons, leall men comes to their geir.

Quhen I am dead, make me a cawdle.

Quhiles the hawk hes, and whiles he hunger hes.

Quhen the craw flies, her tail follows.

Quhen the play is best, it is best to leave.

Quha may wooe without cost.
 Quhiles thou, whiles I, so goes the baillieri.
 Quhen a man is full of lust, his womb is full of leefings.
 Quha may hold that will away.
 Quhen raylours are true, there little good to shew.
 Quhen thy neighbours house is on fire, take heed to
 thy awn.
 Quhen the iron is hot, it is time to strike.
 Quhen the belly is full, the bones wald have rest.
 Quhom God will help, na man can hinder.
 Quhen all men speaks, na man hears.
 Quhen the good man is fra hame, the tablecloths tint.
 Quhair stands your great horse.
 Quhair the pig breaks, let the shells lie.
 Quhen friends meets, hearts warmes.
 Quhen the well is full, it will run over.

R.

Reason bound the man.
 Ruse [praise] the foord as ye find it.
 Ruse the fair day at evin.
 Rackless youth, makes a goustie age.
 Ryme spares na man.
 Reavers should not be rewers.
 Rule youth weill, and eild will rule the sell.
 Rome was not biggit on the first day.

S.

Sike man, sike master.
 Seldom rides, tynes the spurs.

Shod in the cradle, bairfoot in the stubble.
Sike lippes, sike latace. (pany.
Sike a man as thou wald be, draw thee to sike com-
Soothe bourd is na bourd.
Seldome lies the Devil dead by the dyke side.
Saying goes good cheap.
Spit on the stane, it will be wet at the last.
Soft fire makes sweet malt.
Sorrows gars websters spin.
Sturt pays na debt.
Sillie bairns are eith to lear.
Saw thin, and maw thin.
Soon rype, soon rotten.
Send and fetch.
Self deed, self ha.
Shame shall fall them that shame thinks, to do them-
selves a good turn.
Sike father, sike son, &c.
Seill comes not while sorrow be gone.
Shees a foule bird that fyles her own nest.
Speir at Jock thief my marrow, if I be a leal man.
Soon gotten, soon spendit.
Sike priest, sike offering.
She is a fairie mouse that hes but ane hole.
Surfet slays mae nor the sword.
Seik your sauce where you get your ail.
Sokand seall is best.
Sike answer as a man gives, sike will he get.
Small winning makes a heavy purse.
Shame is past the shedd of your hair.
Send him to the sea and he will not get water.

Saine [blefs] you weill fra the Devil and the Lairds bairns.

She that takes gifts her self, she sels, and she that gives, does not ells.

Shroe the ghaist that the house is the war of.

Shew me the man, and I shall shew you the law.

Swear by your burnt shins.

Sairie be your meil poke, and ay your fist in the nook of it.

T.

THe mair haste the war speid.

Tyde bydes na man.

Twa daughters and a back door, are three stark theeves.

There was never a cake, but it had a make.

There came never a large fart forth of a Wrans arse.

Toome [empty] bagges rattles.

The thing that is trusted, is not forgiven.

Take part of the pelf, when the pack is a dealing.

Tread on a worm, and she will steir her tail.

They are lightly robbed that hes their awn.

The Crow thinks her awn bird fairest.

There is little to the rake to get after the bissome.

They buy good cheap that brings nathing hame.

Thraw [twist] the wand while it is green.

The shoemakers wife is worst shod.

The worst warld that ever was, some man wan.

They will know by a half-penny if a Priest will take offering.

Tyme

Tyme tryes the truth.
The weeds overgaes the corn.
Take tyme while time is, for time will away.
The piper wants meikle that wants the nether chaps.
They are welcome that brings.
The langer we live, the mae strange sights we see.
There are many soothe words spoken in bourding.
There is na thief without a receiver.
There is many fair thing full false.
There came never ill of a good advisement.
There is na man sa deaf, as he that will not hear.
There was never a fair word inhicding.
The mouth that lyes, slayes the soul.
Trot mother, trot father; how can the foal amble.
They were never fain that shrugged.
Twa wolfs may worrie ane sheep.
Twa fools in ane house is over many.
The day hes eyne, the night hes ears.
The tree falls not at the first straike.
The mair ye tramp in a turde, it grows the breader.
There is none without a fault.
The Devil is a busie Bishop in his awn diocie.
There is no friend to a friend in need.
There is na fool to an auld fool.
Touch a good horse in the back, and he will fling.
There is remeid for all things but stark deid.
There is na medicine for fear.
The weakeft goes to the walls.
That which hussies spares, cats eats.
Thou wilt get na mair of the cat but the skin.
There mae madines nor makine.

They laugh ay thar winnes.
Twa wits is better nor ane.
They put at the cairt that is ay gangand.
Three may keep counsel if twa be away.
They are good willie of their horse that hes nane.
The mae the merrier, the fewer the better chear.
The blind horse is hardiest.
There mae ways to the wood nor ane.
There is meikle between word and deed.
They that speirs meikle, will get wot of part.
The les play the better.
The mair cost, the mair honour.
There is nothing more precious nor time.
True love kyths in tyme of need.
There are many fair words in the marriage making,
but few in the portion paying.
The higher up, the greater fall.
The mother of mischief is na mair nor a gnat wing.
Tarrowing bairns were never far.
There little sap in dry pease hulls.
This bolt came never out of your bag.
Thy tongue is na slander.
Take him up there with his five eggs, and four of
them rotten.
The next time ye daunce, wit whom ye take by the
hand.
The goose pan is above the rost.
Thy thumb is under my belt.
There is a dog in the well.
The malt is above the beir.
Touch me not on the fair heel.

The pigs overgaes the ald swine.
 Take a man by his word, and a cow by her horn.
 There meikle hid meat in a goose eye.
 They had never an ill day that had a good evening.
 There belongs mair to a bed nor four bair legs.
 The greatest clarks are not the wisest men.
 Thou should not tell thy foe when thy fit slides.
 The grace of god is geir enough.
 Twa hungry meales makes the third a glutton.
 This warld will not last ay.
 The Devil and the Dean begins with a letter, when the
 Devil hes the Dean, the kirk will be the better.
 They are as wise that speir not.
 There is nothing so crouse as a new washen louse.

W.

WRang hes nea warrand.
 Will hes that weill is.
 Well done, soon done.
 Weapons bodes peace.
 Wiles helps weak folk.
 Wisfers and walders are poor house halders.
 Words are but wind, but dunts are the Devil.
 Wark bears witness wha weill does.
 Wealth gars wit waver.
 Weill bydes, weill betydes.
 Wrang compt, is na payment.
 Wrang hears, wrang answer gives.
 With empty hand, na man should hawkes allure.
 Weill wats the mause, the cats out of the house.

Well

Well worth aw, that gars the plough draw.
 We hounds slew the hair, quoth the messoun.
 Wonder lasts but nine nights in a Town.
 Women and bairns keeps counsel of that they ken not.
 Wont beguile the Lady.
 Waken not sleeping dogs.
 We have a crow to pluck.
 Well good mother daughter.
 Wood in wilderness, and strength in a fool.
 Wit in a poor mans head, mosse in a mountain avails
 nothing.
 Weils him & woos him that hes a Bishop in his kin.
 Use makes perfectness.
 Unskild mediciners, and horsemarshels, slays both
 man and beast.
 What reakes of the feed, where the friendship dow
 nought.

Y.

YE will break your crag and your fast alike in his
 house.
 Ye strive against the stream.
 Youth never casts for perrill.
 Ye seek hot water under cold yce.
 Ye drive a snail to *Rome*.
 Ye ride a bootless errand.
 Ye seek grace at a graceless face.
 Ye learn your father to get bairns.
 Ye may not sit in *Rome* and strive with the Pope.
 Youth and age will never agree.

Ye may puind for debt, but not for unkindness.
Ye breid of the cat, ye wald fain eat fish, but ye have
na will to weet your feet.
Ye breid of the gouk, ye have not a ryme but ane.
Ye should be a king of your word.
Ye will get war bodes before Belten.
Ye may drink of the bourn, but not byte of the brae.
Ye wald do little for God an the Devil were dead.
Ye have a ready mouth for a ripe cherry.
Ye breid of the millers dog, ye lick your mouth or
the pok be open.



Adagia



Adagia Hebraica.

מַנִּיהַ וּבִירָה אֵבֶה נִיזִיל בִּירָה נִרְגָּמָה

The axe goes to the wood, from whence it borrowed its helve :

It is used against those who are injurious to those from whom they are derived, or from whom they have received their power.

אִם אָמַר לְךָ הָר אֹזְנֶיךָ דַּחֲמַר לֹא תִיחָוֶשׁ
תְּרִיין עֲתִיר לְךָ פְּרוּמְבִּי

If any say that one of thine ears is the ear of an afs, regard it not :
If he say so of them both, procure thy self a bridle :

That is, it is time to arm our selves with patience when we are greatly reproached.

בְּחֻקְלָא דְּאִיתָ בִּירָה אֹזְנֶיךָ לֹא תִימַר
מִלָּה רַמְסִטִּירִין

Do not speak of secret matters in a field that is full of little hills.

Because it is possible some body may lie hid there and here what is said.

עֲלֻבָּה

עליכר מריגתה שאסירה פורגריס. That
city is in a bad case whose Physitian hath the
gout.

אל הרוד בעיר רריש מתת אסיה. Do
not dwell in a city whose governour is a Phy-
sitian.

אסיה רקאי ביני הליפי אסיה שמיה. A myrtle standing among
nettles does notwithstanding retain the name of
a myrtle.

באתר ראיה גבר תמן לא תהוי גבר.
i. e. Where there is a *man*, there do not thou
shew thy self a man :

The meaning is, that it becomes us not to intermeddle
in an office where there is already such good provision made
that there is no need of our help.

אבב חוטרה כילי ואבי ררי חושבנה.
i. e. At the door of the fold *words*, within the
fold an *account*.

The shepherd does with fair words call back his fugitive
sheep to the door of the fold, but when he gets them in he
punisheth them for straying away. It is applicable to what
may be expected from our governours against whom we
have rebelled :

אִהוּ בָקָר וְאִתְּתִיהָ כְבוֹצִינִי. *i. e.* He is pleased with guourds, and his wife with cucumbers.

A Proverb by which is expressed that both the man and his wife are vitious much alike.

לֹא כַמָּה רָאִמְרַת אִמְךָ אֵלֶּה כַּמָּה
רָאִמְרִין מִגְרִינֶיךָ. *i. e.* It is not as thy mother
sayes, but as thy neighbours Say :

The meaning is that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

נִבַּח כָּךְ כְּלֹבָא עוֹל נִבַּח כָּךְ גּוֹרִיתָהּ פּוֹק
i. e. If the dog bark, go in; if the bitch bark,
go out.

מְכַלְכֵּלָה בִּישָׁה גּוֹרֵמַת טֵבָה לֹא נִפִּיק.
i. e. We may not expect a good whelp from an
ill dog.

שָׁכֵם נָסִיב וּמִכְנַאי גּוֹזֵר. *i. e.* Sichem mar-
ries the wife (*viz.* Dinah) and Mifgans is
circumcised (*i. e.* punished.)

Delirant Reges placentur Achivi.

גְּמֵלָה כְּמֵרִי אֶקְבֵּל דִּקְרָה. A Camel in
Media dances in a little cab :

This Proverb is used against those who tell incredible things.

גְּמֵלָה

גמל אול למיבעי קרני אורני רהו
: ליה גזיין מניה: *i. e.* The Camel going
to seek hornes, lost his ears.

Against those who being discontented with what they
have, in pursuit of more lose what they once had.

נפישו גמלי סבי דמטועני משכא רהוגני
: *i. e.* Many old Camels carry the skins of the
young ones to the market.

קבא רבא וקבא זוטא מיגדר ואור
: לשאור: *i. e.* The great Cab, and the little
Cab go down to the grave.

ראגר גינה אהל ציפרין ראגר גינין
: ציפרין אכלין ליה: *i. e.* He that hires one
garden (which he is able to look after) eats
birds; He that hires more then one will be eaten
by the birds.

: לפום גנתא גננא: *i. e.* As is the garden
such is the gardiner.

אי לאו דלינא חספא לא משכחת מרגניתא
: תותי: *i. e.* If I had not lifted up the stone you
had not found the Jewell.

It is used when one man reaps the fruit of the labours
of another.

אדלי

אדלי יומא אדלי קצירא: i. e. When
the Sun rises, the disease will abate.

It is said by one of the Jews that there was a pretious stone which did hang on the neck of *Abraham*, which when the sick man looked on he was presently healed; And that when *Abraham* died God placed this stone in the Sun: This is thought to have given occasion to the Proverb above named. *V. Buxtorf. Lexic. Rabbin: in voce דרא*.

ראית ליה מביתא בדקניה כולי
עלמא לא יכלין ליה: i. e. Whoever
hath a divided beard, the whole world will not
prevaile against him:

This Proverb is used of those who are cunning, and such are they thought to be whose beard is divided, which, by their much handling; when they are musing and thoughtfull, they are said to divide.

נחית דרגא נסיב איתתא סק דרגא
בחד שושבינא: i. e. Go down the ladder
when thou marriest a wife, go up when thou
choosest a friend.

The meaning is, that we should not marry a wife above our rank, though we choose such a friend.

זבן ולא תיזור: i. e. Rather sell then be poor.

זבן וזבן תגרא אוקרי: i. e. He that buys and
sells is called a merchant.

This Proverb is used in derision of those who buy and sell to their loss.

אדהלא

אֲרַחֵלָה אַכְרַעִיד וְכִינֵךְ זָבִין : *i. e.* While
the dust is on your feet sell what you have
bought.

The meaning is that we should sell quickly (though
with light gains) that we may trade for more.

זָרוֹק חוֹטְרָה לְאוֹיְרָה אַעִיקְרֶיהָ קָאִים :
i. e. Cast your staff into the aire, and it will fall
upon its root, or *heavy end*.

Naturam expellas furcâ licet usque recurrer.

חֲמֵרָה לְמֵרִיָּה וְטִיבוֹתֶיהָ לְשִׁקְיָה :
i. e. The wine is the masters, but the goodness
of it is the butlers.

אִם יַעֲלֶה הַמֹּר בַּסֹּלֶם תִּכְצֹא רֵעָה :
בְּנָשִׁים : When an afs climbs a ladder we may
find wisdom in women.

חֲמֵרָה אֶפִּילוֹ בְּתַקּוּפַת תְּמוּן קִרְיָה :
לֵיהָ : *i. e.* An afs is cold even in the summer
solstice.

The meaning is, that some men are so unhappy that no-
thing will do them good.

חֲמֵר וְגַמֵּל : *i. e.* *Asinario---Camelarius :*

i. e. A man that hath the care of leading a Camel, and
driving an Afs. Such a man is in the midst and knows not
D d how

how to go forward or backward ; For the Ass will not lead, nor the Camel be driven. It is applicable to him who hath to do with two persons of contrary humors, and knows not how to please both, nor dares he displease either of them.

סביון למחפר ואחחפתון : *i. e.* They had thought to have put others into a sleeve and they are put in themselves.

עני מהפך כהררה בא אחר ונטלה : *i. e.* The poor man turns his cake and another comes and takes it away.

שרי כיסך פתח ש קך : *i. e.* Open thy purse (*viz. to receive thy money*) and then open thy sack ; *i. e.* then deliver thy goods.

כלבא בכפנא אפילו גללי מבלע : *i. e.* An hungry dog will eat dung.

פוז מלחא ושדי בשרא לכלבא : *i. e.* If you take away the salt you may throw the flesh to the dogs.

עברא רמלכא מלכא : *i. e.* The servant of a King is a king.

לא תדור במתא דלא צניף בה סוכיא : *i. e.* Do not dwell in a city where an horse does not neigh, nor a dog bark :

The meaning is that if we would be safe from danger we must not dwell in a city where there is neither horse against an enemy, nor dogs against thieves.

קפוז זבין ארעה מתון נסיב איתתא:

i. e. Make hast when you are purchasing a field ; but when you are to marry a wife, be slow.

כרגיו רעיה על עניה עביר נגורא

סמיתא: When the shepherd is angry with his sheep he sends them a blind guide.

בשעת עקתא נררא בשעת רוחא

ש'ספא: *i. e.* In the time of affliction, a vow ; in the time of prosperity an inundation ; or a greater increase of wickednes.

The Devil was sick, the Devil a monk would be ;
The Devil was well, the Devil a monk was he.

סבא כניהא סימנא סבא בביתא:

i. e. An old man in an house is a good signe in an house.

Old men are fit to give wife counsel :

אוי לזה שנעשרה סגיגורו קטיגורו:

i. e. Wo be to him whose advocate becomes his accuser.

This Proverb is accommodable to various purposes : God required propitiatory sacrifices of his people ; when they offered them up, as they should, they did receive their pardon

upon it; But if they offered the blind or lame, &c. they were so far from gaining their pardon, that they increased their guilt: And thus their advocate became their accuser.

עַר רַסְרֵלָה בְּרֹגֶלךָ רוּס כֹּנֵם:

i. e. While thy shoe is on thy foot tread upon the thornes.

עֹרֵךְ עֶרְבָנָה עֵרִיךְ: *i. e.* Your surety wants a surety.

This Proverb is used of an infirm argument that is not sufficient to prove what it is alledged for.

טֵבָה עֲפֻרְתָּהּ כַּפְחָהּ מִמֵּאֶה פֻּרְחִים:

i. e. One bird in the net is better then an hundred flying.

קֵב וְנָקִי: *i. e.* Little and good.

בִּירָה רֶשֶׁתִּית מְנִיָּה לֹא תִשְׂרִי בִּיהָ:

קֵלָה: *i. e.* Never cast dirt into that fountain of which thou hast sometime drank.

The meaning is that we should not proudly despise or reproach that person or thing which formerly have been of use to us.

אַל תִּסְתַּכֵּר בְּקֶנֶן אֵלֶּה בְּמֵה שֵׁשׁ בִּי:

i. e. Do not look upon the vessel, but upon that which it contains.

הַשֶּׁקֶר אֵין לוֹ רַגְלִים: *i. e.* A lie hath no feet.

רְחִילָה

רחילת בתר רחילת אולת : i. e. One
sheep follows another.

So one thief, and any other evil doer, follows the ill example of his companion.

לא מצינו שיעל שמר בעפר פירו :
i. e. We never find that a fox dies in the dirt of
his own ditch :

The meaning is that men do rarely receive any hurt from the things to which they have accustomed themselves.

מלה בכלע משתוקא בחזקין : i. e. If a
word be worth one shekel, silence is worth two.

Nunquam etenim tacuisse nocet, nocet esse locutum.

נפל חורא חרר לסכינא : i. e. If the
Ox fall, whet your knife.

The meaning is, we must not let slip the occasion of getting the victory over an Enemy.

נפל חורא סגין טבחוי : i. e. When the
Ox falls, there are many that will help to kill him.

The meaning is, that there are many ready to trample upon him that is afflicted.

תעלם בערניה סגיר ליה : i. e. We
must fall down before a fox in season :

The meaning is that we ought to observe cunning men and give them due respect in their prosperity.

הוי זנב לאריות ואל תהי ראש לשועלים:

i. e. Choose rather to be the taile of Lions then the head of Foxes.

כר בושתא ושוגרא עברו הלולא מתרבת

גרמא בישא: *i. e.* When the weafil and the cat make a marriage it is a very ill prefage.

The meaning is that when evil men, who were formerly at variance, and are of great power, make agreement, it portends danger to the innocent and to others who are within their reach. Thus upon the agreement of *Herod* and *Pilate* the most innocent blood is shed. The *Jews* tell of two dogs that were very fierce one against the other; one of them is assaulted by a Wolfe, and thereupon the other dog resolves to help him against the Wolfe who made the assault.

תרי קבי דתמרי חר קבא דקשייתא

וסריח: *i. e.* In two Cabs of dates there is one Cab of stones and more.

The meaning is that there is much evil mingled with the good which is found in the world.

כר לא תיעול מלה תיעול פלגא:

i. e. If the whole world does not enter yet half of it will.

'Tis meant of Calumny and reproach, where many times some part is believed though all be not, *Calumniare fortiter, & aliquid adhærebit.*

מן רנכתירה חוייה הכלא מרחיל ליה :

i. e. He that hath been bitten by a Serpent is afraid of a rope.

The meaning is, he is afraid of any thing that hath the least likeness to a Serpent.

גיפא בחורין ומהלקא לבישא : *i. e.* She plays the whore for apples and then bestows them upon the sick :

This Proverb is used against those who give Almes of what they get unjustly.

תרעה רגא פתח למצותא פתח

: לאסיא : *i. e.* The door that is not opened to him that begs our almes, will be opened to the Physitian.

שביק לרויה רמנפשיה נפיל : Let but the drunkard alone, and he will fall of himself.

צללת במים אדירים והצלית חרס בדרך :

i. e. Thou hast dived deep in to the water and hast brought up a portherd.

אסיפת מיא אוסיף קמח : *i. e.* If thou hast increased thy water, thou must also increase thy meale.

Thus he that raiseth many objections is obliged to find solutions for them also.

אין רע שאין בו טוב: *i. e.* There is no-
thing so bad, in which there is not something
of good.

ראית ליה זקיפת בריוק תירה לא
נימא לחבריה זקיף ביניהם: *i. e.* He that
hath had one of his family hanged, may not say
to his neighbour hang up this fish.

The meaning is, we must abstain from words of reproach,
and then especially when we are not free from the crimes
which we reproach others for.

נזירת סחור סחור לכרמא לא תקרב:
i. e. O thou *Nazarite* go about, go about and
do not come near the Vineyard.

The meaning is that we should avoid the occasions of sin.
The *Nazarite* was forbidden the use of wine, and it was
therefore his wisest course to avoid all occasions of
trespassing.

סודך אסירך ואם תגלהי תהיה אסיר:
i. e. Thy secret is thy prisoner, if thou let it go
thou art a prisoner to it.

The meaning is plain, viz. That we ought to be as
carefull in keeping a secret as an officer in keeping his
prisoner, who makes himself a prisoner by letting his
prisoner go. There is sometimes a great danger in re-
vealing a secret, and alwaies it is an argument of great
folly. For as the *Jews* say well, *thy friend hath a friend,*
and thy friends friend hath a friend: And therefore what
thou

thou wouldest have kept as a secret reveale not to thy friend. And they elsewhere say, that *He who hath a narrow heart: i. e. but a little wisdom, hath a broad tongue. i. e. Is apt to talk at large.*

רטין מנושא ולא ידע מה רטין:

i. e. The Magician mutters and knows not what he mutters.

This is Proverbially used against those who pray in an unknown Tongue; or do any thing which they do not understand.

בתך בגרה שחרר עכרך ותן לה:

i. e. If thy daughter be marriageable set thy servant free, and give her to him in marriage.

מתון מתון ארבע מאה זוזי שירה:

i. e. To expect, to expect is worth four hundred drachms.

Zuz is the fourth part of the Sacred Shekel. This Proverb is used to recommend to us the advantage of deliberation in our actions.

זוזיא לעללא לה שביהא לתרייתא:

i. e. They can find money for mischief, when they can find none to buy Corn.

במתא שמאי בלא מתא תותבאי:

In my own City my Name, in a strange City my Cloaths procure me a respect.

אין הארי נהם מתוך קופה של תבן
 אלא מתוך קופה של בשר: *i. e.* 'Tis
 not a basket of hey but a basket of flesh which
 will make a lion roar.

That is, it must be flesh and not hey which will give courage and strength to a lion.

בר כרך קירא ליוזבן וארת לא תצטער:
i. e. Let thy grandchild buy wax and do not
 thou trouble thy self.

פשוט נבילתא בשוקא ושקיל אנרא:
i. e. Pull off the skin in the streets and receive
 thy wages.

That is, we were better submit to the meanest employment then want necessities.

טבא חרא פילכלתא חריפתא ממלא
 צנא דקארי: *i. e.* One graine of sharp pepper
 is better then a basket full of guourds.

That is, One wise man, how mean soever is more valuable then many that are unwise.

כגון שבא הרג ברגליו: *i. e.* As if a man
 that is killed should come home upon his feet:

This is used proverbially of those things which we give for lost.

These that follow are the sentences of Ben Syra, a man of great fame and antiquity among the Jews.

אוקיר לאסיה ער רלג תצטרך ליה:

i. e. Honour a Physitian before thou hast need of him:

That is, we must honour God in our health and prosperity that he may be propitious to us in our adversity.

בר רלג בר שבקיה על אפי מיה

i. e. Thy Child that is no child leave upon the waters and let him swim.

That is, where our Child is not reclaimable by fair means we may not hinder him from condigne punishment,

גרמא רנפל בחולקד גרדיה: *i. e.* Gnaw the bone which is fallen to thy lot:

That is, He that hath an ill wife must patiently beare with her: It may also be applied to other things.

רהבא צריך לקמצאה ועלימא

i. e. Gold must be beaten, and a child scourged.

הוי טב וירך מן טבתא לא תמנע:

i. e. Be good, and refrain not to be good.

ווי ליה לבישא ווי להון לרבוקיהו:

i. e. Wo be to the wicked, and wo be to them that cleave to them. Or, to their neighbours that live near them.

טב לבישא לא תעביר ובישא לא

מטי לך: *If we would avoid a mischief we must not be very kind and familiar with an evil man.*

ירך מן טיבותא לא תמנע *i. e.* Withhold not thine hand from shewing mercy to the poor.

כלתא עלתה לגיננא ולא ידעה

מה מטילה: *i. e.* The Bride goes to her marriage bed, but knows not what shall happen to her.

The meaning is, that we ought not confidently to promise our selves in any thing any great success. Thus it is said, that a certain man said he would enjoy his Bride on the morrow, and when he was admonished to say he would; *if God will*: He answered that he would, whether God would or not. This man and his bride were both found dead the following night. Thus was the saying of *Ben Syra* verified, the Bride, &c.

להכימא

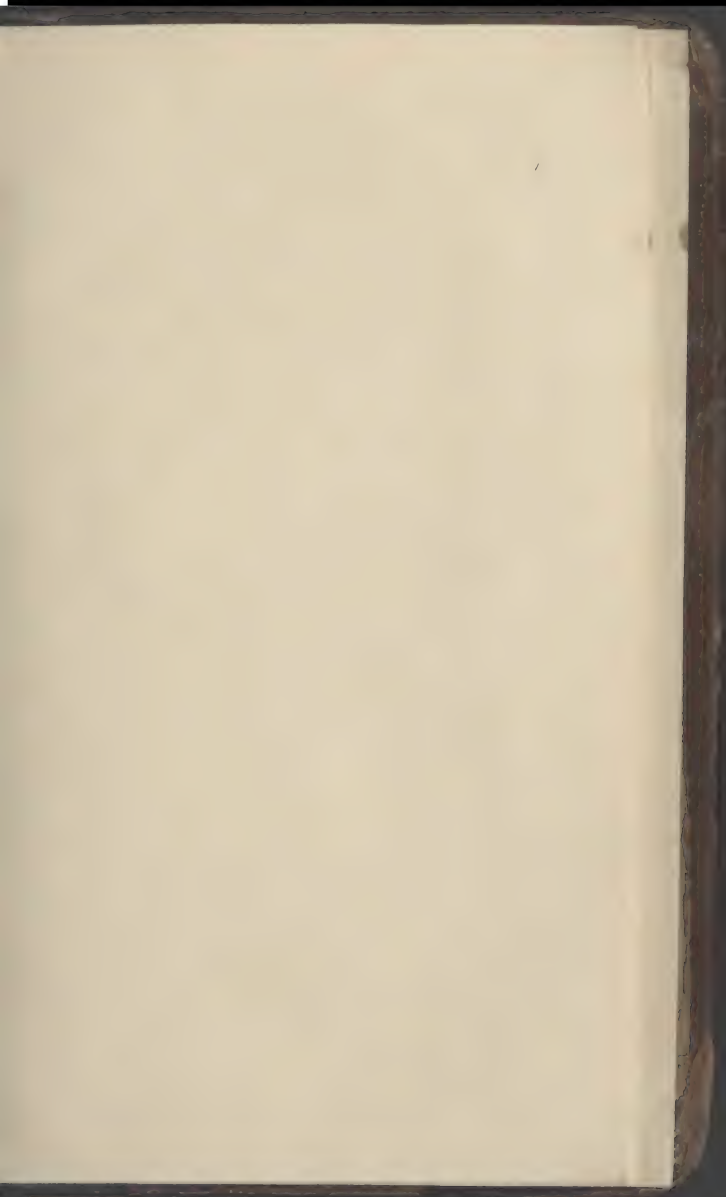
שיתין מליכין יהון לך ומליכות נפשך
 לא תשבוק: Though thou hast never so ma
 ny Counsellors, yet do not forsake the Counsel
 of thy own soul.

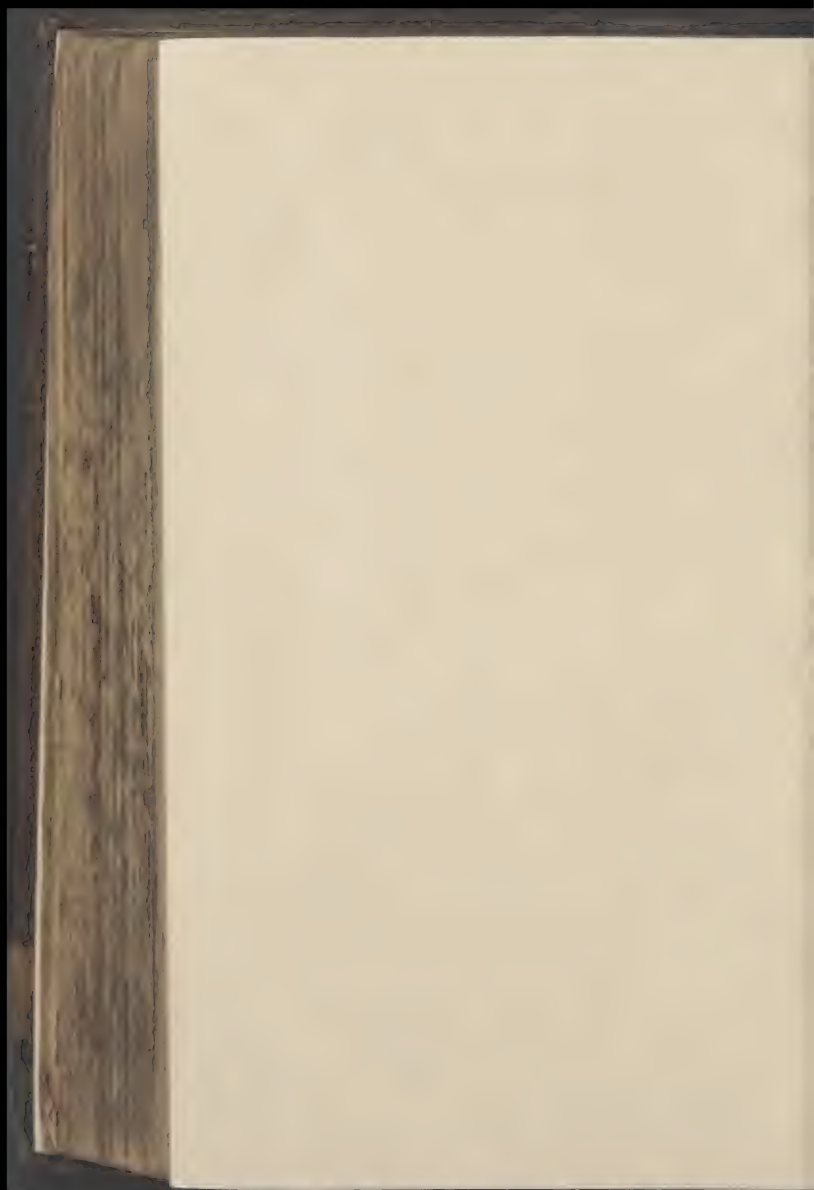
היום קצר והמלאכה מרובה: i.e. The
 day is short, and the work is much.

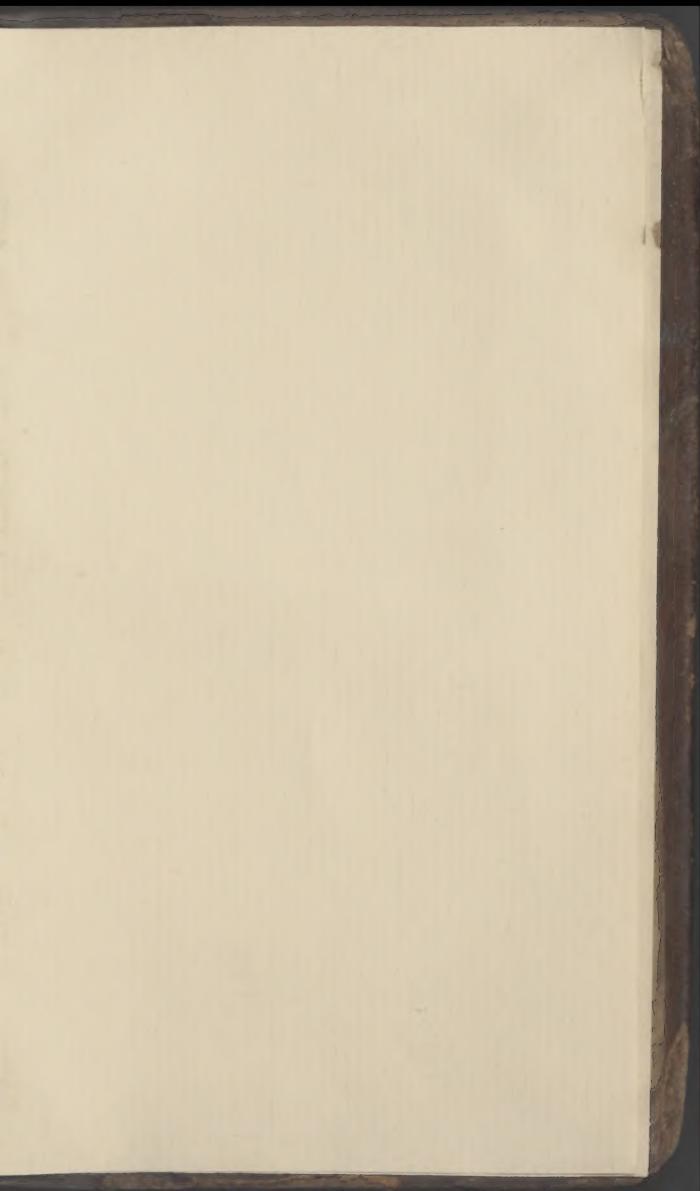
Ars longa vita brevis.

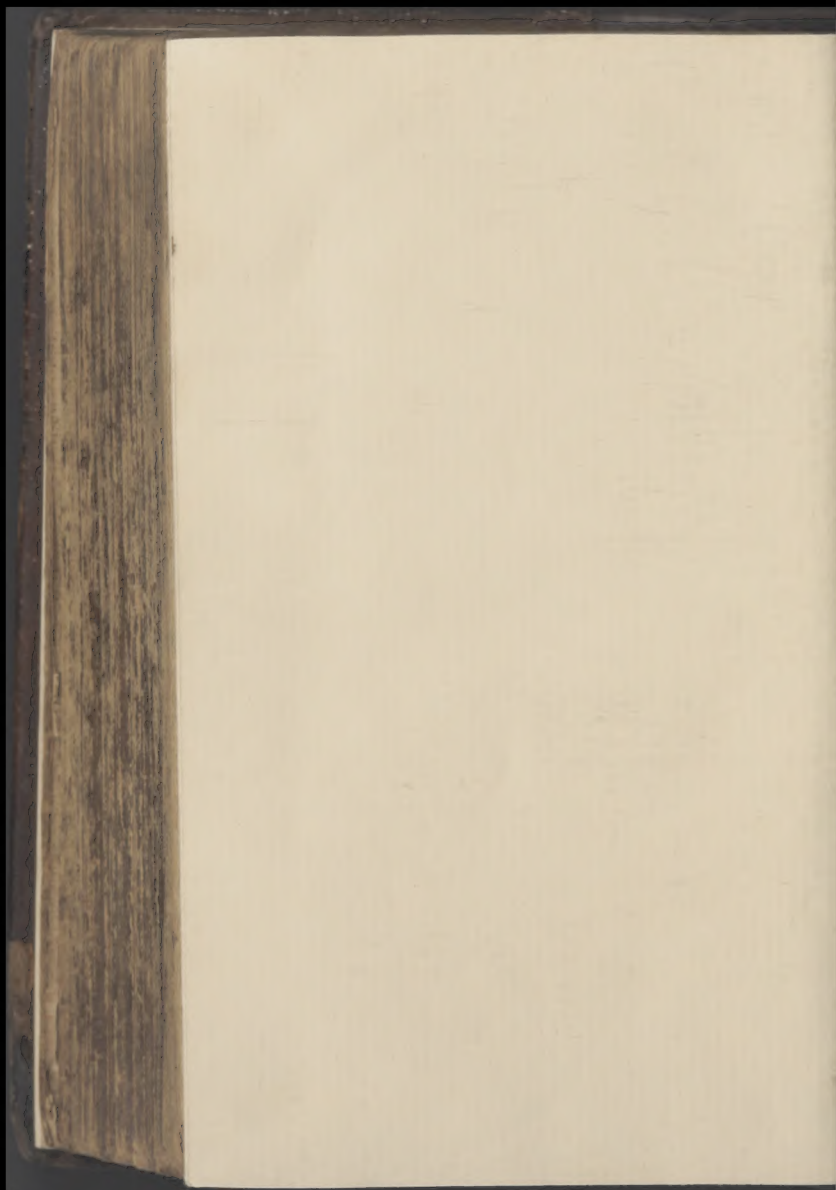
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